

Wind (Feng 風) talks on 'Six Steps' – Lester Levenson, Lester Levenson's Six Steps & Lester Levenson's Original Release Method (Original 1992 Sedona Method Release Technique)

Source (original in Chinese language):

<https://github.com/deng-bowen/6-steps>

[https://drive.google.com/drive/folders/1WICTqnPtCV
DKt8gc2YVA4fpBWee4QHac](https://drive.google.com/drive/folders/1WICTqnPtCVDKt8gc2YVA4fpBWee4QHac)

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The Six Steps (Lester Levenson - Original Sedona Method 1992) :

1 - You must desire freedom, happiness, and absolute security more than life itself.

2 - Decide that you want to be free and do the method.

3 - See that all your feelings culminate in two wants, the want of approval and the want to control. See that immediately and immediately let go of the want of approval and the want to control.

4 - Make releasing constant 24/7. Release all your wanting approval and wanting to control when alone or with people.

5 - If you are stuck, let go of wanting to control the stuckness.

6 - Each time you use the Method, you are lighter and happier. If you release continually, you'll be continually lighter and happier. Go back to Step 1.

For permanent shift in Consciousness – attaining (i.e. remembering) Spiritual Enlightenment / Freedom / Awakening (“Being your Beingness “ - “Simply Be” - “Beingness”) .

Who is Wind (Feng 風 in Chinese) in relation to Lester Levenson, Lester Levenson Six Steps, and Lester Levenson's Release Method (Sedona Method) ?

"Wind" (Feng), holds a very important and unique position within the Chinese spiritual seekers community for Lester Levenson's Release Method (often known as the Sedona Method). Wind is not an official teacher, but rather a contributor who, through deep research and personal practice, is dedicated to restoring and disseminating Lester Levenson's original teachings.

"Wind's" relationship with the Six Steps, Lester Levenson, and spiritual awakening can be understood from the following aspects:

Who is "Wind"? His Relationship with Lester Levenson

"Wind" is an experienced practitioner and researcher of the Release Method within the Chinese community. Over several years, by engaging with Lester Levenson's later audio recordings and original Sedona Method course materials from 1992, he attempted to reconstruct a map of the Release Method that he believes is the most concise and closest to Lester Levenson's original intent (total freedom).

His core view is that many versions of the Release Method circulating today may have been altered. Therefore, he is dedicated to **presenting the "original release process purely for everyone."** His contributions are primarily shared online through the "Wind Talks on the Six Steps" series of articles, dialogues, and translations – collected by volunteers.

"Wind's" Translation and Interpretation of the "Six Steps"

"Wind" believes that the "Six Steps" are "the key to everything" in Lester Levenson's teachings. By piecing together Lester Levenson's scattered original words, he compiled and translated a version he calls the "Original Six Steps to Freedom," which he believes is closer to the source. Its core content is as follows:

- **Step 1:** You must want freedom more than you want the world (more than you want approval and control).
- **Step 2:** Make a decision to be free.
- **Step 3:** All feelings come from wanting approval and wanting control. They are survival programs. Release them.
- **Step 4:** Release continuously.
- **Step 5:** When you are stuck, release the wanting to change the feeling of being stuck.
- **Step 6:** Each time you release, you feel happier, lighter, and more unlimited.

Wind (Feng) emphasizes that the "Six Steps" are a perfect map, and answers to all questions arising in practice can be found within them.

"Wind's" Core Insights on Spiritual Awakening following Lester Levenson's Six Steps

"Wind's" dialogues and interpretations contain many insights on how to practice the Release Method in daily life to move towards "awakening" or "freedom."

- **Emphasizing "Getting Everything Just by Releasing":** He considers this one of the most practical aspects of Lester Levenson's teachings. He encourages learners to write down what they want (whether material, relational, or otherwise) and then aim to achieve it **solely through releasing**.
- **"Turning Around" by Achieving Goals:** He points out that suppressing desires for the world is not true "wanting freedom." The real turning point comes from achieving a goal through releasing and discovering that the joy and happiness doesn't come from the goal itself, but from the **emergence of your inner "Infinite Being" when the mind is quiet**. When you experience this repeatedly, your orientation naturally turns inward toward freedom.
- **Valuing "External Confirmation (Gains) ":** "Wind" proposes a unique perspective: the first step to freedom is **mastering the world**, and then releasing attachment to it. If you feel great inside but nothing changes in your external world, it indicates a subconscious program of "I can't do it" is still suppressed. Changing the world through releasing serves as **"external confirmation"** of your own capability.
- **Maintaining the Purity and Free Nature of the Teachings:** He strongly advocates that the dissemination of the Release Method (Sedona Method) should **remain free**.

He believes any form of charging would harm the pure presentation of the method and could potentially hinder the growth of the disseminator themselves.

- **Not Fearing Freedom:** He repeatedly reminds people that the reason many cannot make continuous progress is an unconscious **fear of freedom** – a fear of losing feelings or losing the body. In reality, after attaining freedom, you don't lose anything except your suffering.

In summary, "Wind" can be seen as a key **compiler, translator, and pioneering practitioner** within the Chinese spiritual seekers community studying the Release Method (Sedona Method). Through his own research and experience, he provides fellow Chinese learners with what he believes is a purer, more direct version of Lester Levenson's original teachings, encouraging people to verify this path to freedom through their own practice.

In China (population : 1.4 billion people) , the TSM (The Sedona Method Release Technique) and Lester Levenson (The Sedona Method) (1909-1984) are wildly popular , because it is free, simple, requires no belief system, no external authority/guru or teacher.

As of February 2026, it appears that Lester Levenson (The Sedona Method) and TSM (The Sedona Method) is more popular in China, than in the rest of the entire world combined.

Wind (Feng 風 in Chinese) 's personal direct awakening experience of inner freedom , is one important historical factor (Wind's chat logs document) that catalyzes the popularity of Lester Levenson (The Sedona Method) and TSM (The Sedona Method) among Chinese spiritual seekers. Wind (Feng) never charges any fee or money in sharing his experience.

Wind (Feng) : his commentary and interpretation of each of the Lester Levenson (The Sedona Method) Six Steps to Freedom, as reflected in his discussions, explanations, and guidance within the WeChat (Weixin) groups (" Shortcuts to Freedom " and "The Sedona Method Liberation Release Diamond Island) .

[PS. Not sure , if this is the correct name of the WeChat (Weixin) chat groups , this is what Google Translate provided]

In the Chinese speaking community, there is this person with the ID "**Wind**" / "**Feng**" (風 in Chinese / 风 in Chinese) who claimed to have been thrown into spiritual awakening / freedom (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind applied the following pointers:

* 1992 Original Sedona Method

<https://archive.org/details/sedona-method-1992-audiobook>

* Lester Levenson (The Sedona Method) Levenson's the Way Lecture

https://archive.org/details/Lester_Levenson-levenson-magnum-opus

* The key is, according to Wind/Wind (Feng): have an intense burning desire for Beingness (Freedom) , determination and priority / direction for Freedom, follow 24/7 the Original Lester Levenson (The Sedona Method) 6-steps for Freedom , as a form of constant reminder to release both any repressed subconscious negative feeling and positive feeling (as well) .

All intellectual understanding or discourse is an obstacle and hindrance toward Freedom (Beingness), not a help.

Lester Levenson (The Sedona Method) (Original 1992 Sedona Method) 6-steps to Freedom
Six Steps to Freedom

*Note: Content begins on **Page 6, after Table of Contents.***

Lester Levenson's quotes from his talks:

" Feelings Are Suppressed Energy Under Pressure. Allow them to be and decide to release them, up and out."

“ If you are stuck, let go of wanting to change or control (effort) the stuckness or vague feeling. “

" Even more simply, release the feelings as soon as you notice them. "

" Allowing feelings to surface , float up and out , and decide to release / let go of them instantly . "

"Releasing is simply allowing the suppressed feelings to come up and go out—without resistance, without effort, without identification.

It's not thinking it away; it's feeling it and letting it float away.

When you do this consistently—especially from a high state—you dismantle the entire structure of ego, and what remains is your Infinite Beingness. "

“You hear that word **allow**? That's just the way it happens.

Instead of holding it down or toying with it, you **allow** the feelings up and out.”

"There is so much of it -- releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the Six Steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on."

"The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out."

"Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval."

"The feelings comes up in waves, goes out. The waves stop and then you're finished."

Lester Levenson's description of the core of ego (false self) – 3 wantings

3 core wantings (3 ego's false needs) described in The Original 1992 Sedona Method

Category	Description	Synonyms - Positive Polarity /Wanting	Synonyms - Negative Polarity /Fear
Wanting Approval or Disapproval	Feeling of not being worthy Feeling of not good enough Fear of others' disapproval Intense neediness	Wanting love Wanting acceptance Wanting to be admired Adulation from others to be noticed to be understood to be stroked to be nurtured to be liked to be recognized to be popular	Wanting to be disliked Wanting to be rejected Wanting to be looked down on Wanting to hide Wanting to be misunderstood Wanting to rebel Wanting to be ignored

Category	Description	Synonyms - Positive Polarity /Wanting	Synonyms - Negative Polarity /Fear
		to be praised	
Wanting Control or to be Controlled	Feels rigid, controlling, hard-edged and pushy . To be controlled: feels like wanting to be taken care of .	Wanting to change Wanting to make this into a “problem” to be solved Wanting to understand, make sense Wanting to manipulate Push, fix, force struggle, effort, strain, strive, seeking, inner violence Wanting to have it my way Wanting to be right Wanting to be on top Wanting to dominate or be superior Wanting to make it happen Wanting to coerce	Wanting to change Wanting to be changed to be confused to be manipulated to be fixed to be forced to follow to be the underdog to blame to be the victim
Wanting Security / Safety / survival or fear of death	Feels threatened and unsafe Insecure, uneasy Feels like wanting to give up	Wanting safety to survive to get revenge to protect ourselves and others	Wanting danger to end it all to expose ourselves and others to be attacked

Category	Description	Synonyms - Positive Polarity /Wanting	Synonyms - Negative Polarity /Fear
	Rejecting life .	to attack to defend to kill or eliminate to be safe	to be defenseless to be killed to be annihilated to be threatened

Lester Levenson defines "resistance" or "resisting" as:

The mechanism of holding suppressed feelings/energy down, preventing them from naturally rising up and releasing themselves. As stated by Lester Levenson:

"Resistance turns out to be that mechanism of holding the suppressed garbage suppressed. If you could throw your resistance out, all the suppressed feelings would come up and expend themselves and you would be free."

Key aspects of **resistance** according to Lester Levenson:

1. **Energy expenditure to suppress:** "Every piece of suppressed feeling is under pressure to expend itself... You're using that much energy plus to hold it down."
2. **Fear-based avoidance:** Resistance stems primarily from the fear that *"if I let go of my feelings I will die"* – the mistaken belief that releasing feelings (especially the fear of dying) threatens bodily survival. It is not true.
3. **Habituated running away:** "The tendency to run away from it [feelings] is very strong and very habituated... Instead of holding it down, you allow it up and out."
4. **The barrier to freedom:** "When your resistance is zero, you are free." Resistance is explicitly identified as what prevents liberation.
5. **Ego preservation:** "Holding it down is holding on to the ego programs. You've got to recognize that first you want to be a limited ego."

Lester Levenson emphasizes that resistance requires constant effort to maintain suppression, whereas releasing is simply "allowing" the natural upward movement of suppressed feelings – "it comes up in waves, goes out" – without fighting them. Resistance is not a feeling itself but the act of blocking feelings from releasing.

Key leading questions to stir up suppressed feelings - to let go of any feeling or emotional charge (resistance):

1. Do you try to control this person ?
2. Does this person try to control you ? Do you automatically wish to rebel against this person?
3. Do you try to get approval (or love or acceptance or validation) from this person ?
4. Does this person want to get approval (or love or validation or acceptance) from you ?
5. Do you wish to be controlled (dominated) by this person (so you can feel safe or avoid responsibility or blame) ?
6. Does this person wish to be controlled (dominated) by you ?

I am writing this summary from the provided PDF transcripts (2020.09–2021.08), to document general approach of Wind Feng's (風 in Chinese) detailed account and commentary (following " **Lester Levenson (The Original 1992 Sedona Method) -- Six Steps** ") on how Wind (Feng) arrived at the state of abiding peace and freedom—what he identifies as **Nirvikalpa Samadhi** or the **complete fulfillment of Step 1 of Lester Levenson's Six Steps**.

The Core Realization: "Complete Fulfillment of Step 1 = Nirvikalpa Samadhi"

Wind consistently equates **fully achieving Step 1** ("Want freedom more than anything else") with entering **Nirvikalpa Samadhi**—a permanent, irreversible shift in orientation where every subsequent choice naturally moves toward freedom. He explicitly states:

"Nirvikalpa Samadhi in the Six Steps is simply the complete fulfillment of Step 1. After that, your every choice, decision, and action naturally turns toward freedom because the seeds of worldly desire no longer function."

This is not a temporary peak experience but a **fundamental reorientation of life's direction**—what Buddhism calls *Sotāpanna* (Stream-Entry).

The Timeline and Process

Phase 1: Early Practice (2014–2019)

- Wind began practicing the Sedona Method around **2014**, but initially used distorted versions from books by Hale Dwoskin and Larry Crane (Lawrence Crane).
- His practice of The Sedona Method Release Technique was **intermittent and ineffective**: "I released for six years (2014-2019) , on and off, constantly regressing."

- Wind accumulated vast theoretical knowledge (Buddhism, spirituality, philosophy, psychology, theology) but found it **useless without direct release**.

Phase 2: Encounter with Original Teachings (Early 2020)

- In early 2020, Wind discovered Lester Levenson's **original 1992 course videos** and the **"The Way" audio series**.
- He realized that later interpretations had **diluted or altered** the method -- for having a happy comfortable life , etc - which in itself is nice but does not lead to TRUE FREEDOM.
- Wind committed to **strict adherence to the Six Steps as Lester Levenson originally taught them**.

Phase 3: Intensive Release Retreat (October 2020)

- Wind entered a **one-week intensive release retreat**.
- He did **not sit in passive meditation** but actively **released continuously** while testing goals:

"I listed things I wanted to achieve, then just kept releasing. Most of them happened.

But more importantly, after each release, I felt higher—more joyful, lighter, freer."

- He used **Step 6 as constant feedback**: "If I didn't feel lighter after a release, I knew I wasn't doing it right."
- When stuck, he applied **Step 5**: "I'd notice my wanting to change the stuckness—and release *that* wanting."

Phase 4: The Breakthrough (~Day 5–7 of Retreat)

- After several days of **continuous releasing**, a profound shift occurred:

"I directly *knew* that **all joy comes only from within**—from the quieting of the mind and the revealing of Infinite Being. The world offers nothing but suffering."

- This insight matched **Buddhist "seeing dukkha and its cause"** (*dukkha-sacca, samudaya-sacca*).

- At that moment, his **life's direction permanently reversed**: “My every next decision—automatically, effortlessly—moved toward freedom. I could no longer choose the world, even if I tried.”

He later recognized this as **Nirvikalpa Samadhi** (as described by Yogananda) and **Stream-Entry** (as described in the Buddhist Āgamas/Pali Canon).

Key Practices That Led to Enlightenment of Wind (Feng)

1. **Exclusive Use of the Lester Levenson Six Steps**

Wind abandoned all other methods, affirming:

“The Six Steps are the complete map. You don’t need anything else. Adding anything slows you down.”

2. **Relentless Application of Step 6 (Gains)**

He used the **joy, lightness, and freedom after each release** as proof of correct practice:

“Step 6 isn’t optional—it’s the engine. The Momentum proves release works, which fuels more release, which strengthens Step 1.”

3. **Using Goals to Validate “Get Everything by Releasing Only”**

Wind (Feng) tested Lester Levenson’s promise by releasing to achieve worldly goals (e.g., passing exams, improving relationships). Success proved that **release—not effort—delivers results**, reinforcing his trust in the method.

4. **Immediate Handling of Stuckness via Step 5**

Whenever resistance arose, he didn’t analyze it—he released **the desire (wanting) to change the resistance itself**.

5. **No Stopping (“There Is No Stop in the Six Steps” as Lester Levenson said in “The Way Lecture”)**

He emphasized **continuity**:

“After my first week in 2014, I stopped for six months—and all progress vanished.

The negative feelings AGFLAP returned. Never stop until you’re free.”

☀ **The State of Abiding Peace and Freedom**

After the breakthrough, Wind describes his state as:

- **Imperturbability:** “Nothing can disturb me. Not people, events, or thoughts.”
- **Automatic Release:** “Releases happen like waves—feelings float up and out without effort.”
- **Freedom from Worldly Pull:** “I see the world clearly as *miserable*. No attraction remains.”
- **Constant Contact with Infinite Being:** “I frequently enter Samadhi. Each time, more desires drop away.”
- **Irreversibility:** “Once Step 1 is fully done, you cannot fall back. The seed of worldly desire is dead.”

Wind (Feng) clarifies this is **not emotional numbness** but **pure, unshakable presence**—what Lester Levenson (The Sedona Method) called “ **imperturbability --freedom beyond happiness.**”

💬 **Wind (Feng)'s Final Advice on Six Steps**

“You don’t need my story. You have **Lester Levenson’s Six Steps**.

Just **do them—exactly, continuously, without adding anything**.

One month of true practice can bring you to Nirvikalpa Samadhi.

If you’re not free in 1–2 months, you’re not in the Six Steps.

Stay in them—and freedom is guaranteed.”

In essence, Wind (Feng) attributes his enlightenment solely to the faithful, uncompromising application of Lester Levenson’s original Six Steps (The simplest 1992 Original Release Method - Sedona Method) —nothing more, nothing less.

**Wind (Feng) on Six Steps (Lester Levenson), Lester Levenson, and Lester
Levenson's Original 1992 Release Method (1992 Sedona Method)**

Chat Log Document 6 of 6

Marching Towards Freedom

Shared by / Wind

Edited and typeset by / Yiman

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===== Page 3 =====

Gratitude to Lester Levenson, Founder of the Sedona Method

(1909.7.19—1994.1.18)

Whenever you want help, I will never leave you.

Right now the "real me" sees you as the "real you". When I'm not here, not in this body with you, it is the real me helping you.

Anytime you call upon the real me, you will find the real me right there. What happens is you are lifted up so that you can get the answer yourself, you have to get it.

——Lester Levenson

===== Page 5 =====

Gratitude to Wind for his candid, patient, and detailed sharing of the Release Method. You have brought me infinite inspiration and motivation. You are the best example on my path to freedom. Thank you for spreading the original Release Method. My heartfelt thanks for your selfless sharing and guidance.

Gratitude to the teachers who taught and spread the original Release Method.

Gratitude to the operator of the "Original Sedona Release Method" public account: I am Infinite.

Gratitude to the operator of the "Shortcut to Freedom" public account: Tian Cheng.

Gratitude to all other self-media sharing the Release Method.

Gratitude to the subtitle translation team for the 1992 original Sedona Method teaching videos:

Video 1, 4, 5, 7, 8 Subtitles & Translation: Tong

Video 3 Subtitles & Translation: Fay

Video 2, 6 Translation: 晖 - Lucky

You have made tremendous contributions to the spread of the original Release Method.

Gratitude to all netizens who selflessly translate and create learning materials.

Gratitude to netizens who practice and promote the Release Method.

Gratitude to all the people who have guided and accompanied us on our learning journey.

Thank you all.

===== Page 6 =====

Editor's Note

I started getting into spirituality around mid-October 2019, and by March 2020, I had already encountered the Release Method. Although my first attempt made me feel that using it to release emotions was both simple and fast, since I hadn't been exposed to the original Release Method at that time, learning to release through the texts in Larry and Hale's books felt roundabout and not very direct. This made me give up releasing midway, and I stuck with clearing methods instead.

Although I temporarily stopped releasing, I was still thinking about the Release Method in my heart, and I also knew it was the more fundamental method.

Later, Wind appeared. Like his name "Wind," he himself was like a gentle spring breeze that blew away the confusion and stuffiness in the release circle, bringing clear guidance and bright hope to companions groping on the path of release.

Not only did he clarify the key points of the release operation and unravel my various doubts about releasing, but he also made me see the core key needed to walk to the finish line—**implementing the Six Steps**.

Whenever netizens asked questions about releasing, Wind always answered very patiently and in detail. Because he possesses a powerful memory, coupled with his familiarity with Lester's teachings, he always relied on and quoted Lester's previous explanations to answer questions. Although he dabbles extensively in spirituality, he rarely quotes other methods or theories to highlight himself. He has made a tremendous contribution to spreading the original, pure Release Method.

===== Page 7 =====

His attitude towards people and things, his erudition and wisdom, his unremitting pursuit of freedom—all of these have inspired me and given me the motivation to persistently practice releasing.

His real-life example of "*getting everything by releasing only*" also greatly encouraged me during times of slackness. Ultimately, his reaching the finish line through continuous release made me feel, for the first time, that "enlightenment" was so close to me.

Wind, who physically practiced the Release Method and ultimately achieved freedom, is, after Lester, the window that once again turned my attention to infinite existence.

It can be said that it was Wind's sharing that pulled me back to the Release Method. Without him clarifying the method and repeatedly and patiently emphasizing the key points, it would have been difficult for me to get on the right path of releasing.

We also have to thank the operator of the **Original Sedona Release Method** public account, "I am Infinite." It is your strict and selfless sharing that allows more people to access detailed and original Release Method materials. Thank you very much for your continuous dedication.

It was your rigor that created an atmosphere more conducive to learning the Release Method, thereby attracting Wind into the group to share, finally giving the original Release Method an opportunity to be disclosed to netizens interested in releasing.

Additionally, special thanks to Tian Cheng. He earnestly followed Wind's teaching that the Release Method should be spread for free, and selflessly shared Wind's chat records with everyone. He is a person very good at asking questions. Without him being an excellent "questioner," many key points and reminders about releasing might have remained unknown to us.

===== Page 8 =====

On the path of exploring release, I am very grateful for his help, reminders, and encouragement. Thanks to his public account "Shortcut to Freedom."

Wind's explanations and sharing on the original Release Method in the six months from September 2020 to March 2021 are undoubtedly a treasure trove for learning release.

Initially, I started organizing out of a self-help attitude. Later, using the Six Steps as the main thread, I selected some content, stringing together the pearls of sharing scattered in various places, and compiled them into a book. This is convenient for myself and others to not only

have an overall understanding of release but also to constantly remind ourselves to **implement the Six Steps**.

I hope this book, *Wind Discusses the Six Steps*, can guide you to learn how to use the Six Steps, help you better help yourself, and **implement the Six Steps until you reach the finish line**.

However, any informational material ultimately needs to be let go of. There's no need to accumulate content in the mind to develop the intellect. The intellect is an obstacle; learning requires personal experience.

As Wind said: **"Releasing is a person's most natural ability, but enough intellectual content will obstruct this ability.** Forgetting to release isn't necessarily because you haven't learned enough or accumulated enough knowledge, but because you've accumulated too much. When you accumulate a lot, you develop your intellect, which obscures/weakens your ability to release."

So, this book also ultimately needs to be let go of. Simply return to the Six Steps and keep releasing simple.

===== Page 9 =====

Reading, talking, sharing, etc., cannot replace actual releasing. Only continuous releasing is true progress.

Lester once said that the Release Method is the only simple method in the world today that can lead to ultimate freedom. In the process of understanding other spiritual methods and practicing release, I have indeed personally experienced this.

In the state of continuous release, I have felt how the Six Steps are interlocked. It truly is a clear map guiding oneself on the correct path of release.

Welcome to embark on the release journey. **Value the Six Steps, continuously release, persistently release until ultimate freedom.** I wish you success.

The only way to express reverence and gratitude to Lester and Wind is to implement and practice what they taught, walk towards the direction they always pointed to, reach the finish line, and attain freedom.

Finally, let's conclude with Lester's words: *"The path we are on starts here and goes all the way to complete freedom. That's the first point I want to emphasize. The second point is, we can achieve it in this lifetime! For many with the same goal, it usually takes many lifetimes to reach. However, we can do it in this lifetime."*

Blessings to all companions on the road. Keep going.

Yiman

Mid-Autumn Festival, September 20, 2021

===== Page 10 =====

The Release Method is the only simple and efficient method to achieve freedom in this era.

Q: Was the Release Method specifically prepared for this era?

Wind: Yes. Yogananda chose to leave after Lester's complete awakening, which also formally announced the end of the guru era.

Lester could only help a small group of people. In this era, only a very few people will awaken. **Everyone who has this method has the opportunity.**

There will be many false masters in this era, but in this era, **only the Release Method can lead to freedom.** Therefore, anyone claiming to be free through other means is a false master.

I mean after 1970. Besides those who awakened in the last century, only the Release Method can do it since 1970.

And someone who has awakened through other means will recommend the Release Method to you, regardless of the method they used themselves, because a master knows all.

Q: Can't Ramana's ultimate method do it?

Wind: Theoretically, the ultimate question is the fastest, but in reality, no one on this planet can use it currently.

Q: What about the Kriya Yoga taught by Yogananda?

===== Page 11 =====

Wind: Not achieving freedom in this lifetime. The requirements of Kriya Yoga are too high. It belongs to Raja Yoga, a comprehensive path.

The Release Method is the only simple and easy method for this era.

Look at the video above. Lester actually told students many times that the Sedona Method is the only one effective now. Most people who don't know the Sedona Method will take a very, very long time to reach freedom.

Q: If we don't use it to its fullest, we really are the most foolish people in the world.

Wind: You have no reason not to use the Release Method. Whether it's moving towards awakening or obtaining a better world, it's the most efficient. Not only efficient, but also simple.

Because you will all experience low points, and when you do, it's easy to give up. If something seemingly tempting appears at that time, you'll be drawn to it.

So what I emphasize is the one thing I know: **Currently, in this era, starting from 1970, for these 120 years, only the Release Method can take you to the finish line.**

Abandoning the Release Method equals giving up freedom in this lifetime, no matter what other spiritual methods you switch to.

===== Page 12 =====

Explanation Regarding the 1992 Original Sedona Method Course Videos

[2020.10.12]

Wind: This (referring to the release method) is the one used in the 1992 Sedona Institute videos, the original process of the Release Method organization founded by Lester.

Later, Hale and Larry both established their own organizations. Because they couldn't teach the same thing, they both made some deletions and modifications to the method, but indeed, **the original process is the most effective.**

Originally, the Release Method course was divided into four days. The first weekend was for learning to release emotions, and the next weekend was for learning to release desires. So there's no need to stay too long in the stage of releasing emotions. Once you're familiar with it, you can try releasing desires.

The Release Method doesn't require reading books. The videos also have basically no theoretical explanations. They just continuously guide students to release. If you follow along, you'll naturally learn, and you'll be amazed at the method's conciseness and effectiveness.

Learning through release examples is the simplest method. To learn how the process works, it's best to experience it yourself. Watch how others operate, follow along yourself, or

have someone guide you. You'll learn quickly. That's why you'll see the Sedona Institute teaches very little theory, and the practical part is entirely examples and guidance. All eight videos continuously show you how others release.

===== Page 13 =====

The Release Method is indeed very simple at first: **identify the feeling. Feel the feeling. Could you let go? Would you? When?**

The earlier ones (referring to the first four videos) are all about using the workbook, including setting goals, etc. The fifth (video) starts releasing desires. If you don't set goals, you'll push your desires deep into the subconscious. **Setting goals allows them to surface**, which differs from many people's understanding.

A superficial "desirelessness" is not true desirelessness; it's the result of suppressed desires. Well, you can find the feeling on the feeling chart. The basic use of the feeling chart is quite simple.

Actually, the earlier parts (the first four videos) are for newcomers. Once familiar with releasing, you still need to trace back to releasing the **wanting of control and wanting of approval**, as the course states.

As I understand it, the purpose of the earlier course setup is to get you more *in touch with* your feelings. Because ordinary people tend to ignore their feelings too easily; the instinct to suppress is too strong. So several methods are used to get you to notice your feelings.

===== Page 14 =====

For example, after the first lesson, Hale gives an example: you have certain particular habits, like enjoying eating, smoking, or playing games. Behind all these are feelings. Release before you are driven by these habits.

The second video talks about **suppressed feelings** and **success**, getting you to consciously recall when you suppressed feelings – this allows the subconscious to surface. Why do they discuss success? Because people suppress many feelings around the theme of "success."

The next video should be about **goals**. Goals make it even harder for you to avoid feelings. I remember many people claim to have no desires or wants. But if you ask them: "Isn't there anything you want to achieve? Anything you want? Anything you want to change?"

Upon reflection, they seem to have quite a few. Looking deeper, behind all of them are feelings. So the importance of goals lies in **drawing out those suppressed feelings**.

This point is something Lester talked about in an audio. So the first four videos repeatedly get you to touch the feelings in the corners. It's the fifth video that truly lets the method deepen, making you look at the "wanting" behind your feelings.

===== Page 16 =====

2020年10月3日

Wind 13:45:52

The Process for Releasing Emotions

Step 1: Allow yourself to feel the current feeling and trace it back to an emotional state (Apathy, Grief, Fear, Lust, Anger, Pride).

Step 2: Ask yourself, **Could you let this feeling go?**

Would you let it go?

When?

Step 3: Observe how you feel now and repeat the previous process.

===== Page 17 =====

Wind 13:45:58

The Process for Releasing Desires

Step 1: Allow yourself to feel the current feeling.

Step 2: Notice whether it comes from **wanting approval** or **wanting control**.

Step 3: **Can you become aware of this wanting control (or wanting approval)?**

Step 4: **Could you let it go?**

Step 5: Is there any remaining wanting control (or wanting approval)?

Can you become more aware of it?

Could you let it go?

Repeat the awareness and release until you are completely free.

Wind 13:46:09 Just now, someone in the other group asked about the basic process.

Wind 13:46:21 I briefly summarized the content from the video.

Wind 13:46:30 The guidance in the video is like this.

Wind 13:46:44 This process can be referenced.

===== Page 18 =====

2020.12.20

Emotions are the entry point, allowing you to learn releasing. The workbook's final summary of the course is: **release three wants only**

只释放三大欲望

Wind 3:38 PM

Lester's Explanation of the Release Method

We first enter the conscious mind and release control and approval. Whereas those other things you try to release, like fear – you know – you would spend hundreds or thousands of lifetimes releasing fear. After that, you would still have anger, you would still have other feelings. **But when you release the wanting of control, everything underneath it is let go of all at once.**

Then when you release wanting security, you release all the wanting of approval and control and everything underneath them. You are now too low to attack wanting security. You are overwhelmed, you are terrified by death, so you let it operate you. But when you release a fair amount of control and approval, you have the ability to face the fear of death.

If you release feelings, it would take hundreds or thousands of lifetimes to clear just one type.

Releasing desires is the way to reach the finish line within one or two months.

This is how you enter the high efficiency of the Release Method.

===== Page 19 =====

2021年7月26日

Wind 17:22:24

The course videos, the workbook – pick them up and use them when you need to.

Wind 17:23:29

But, in the end, **you only need the Six Steps.**

Wind 17:23:54

When **you only need this one tool, the Six Steps, you are on the path.**

===== Page 21 =====

Freedom requires no steps other than the Six Steps.

——Wind 2020.10.23

===== Page 22 =====

The Six Steps to Freedom

Step 1: You must want freedom more than you want the world. You must want freedom more than you want approval and control. Wanting approval and wanting control = the world.

Step 2: Make the decision to be free.

Step 3: All feelings come from wanting approval and wanting control. They are survival programs. **Release them.**

Step 4: Release continuously.

Step 5: If you are stuck, let go of the wanting to change the stuckness.

Step 6: Each time you release, you are **happier, lighter, more unrestricted.** As you release, you become increasingly happier, lighter, and more unrestricted.

**Lester: There is no stop in the six steps. **

Note: Because Hale and Larry later modified the expression of the Six Steps, the absolute original version cannot be confirmed. This version of the Six Steps is translated by Wind from scattered original remarks made by Lester when discussing release in the advanced course *The Way*. Provided for reference.

===== Page 23 =====

2020.12.2

Wind 21:47:38

The Six Steps are achieved through **continuous release**.

Wind 21:48:05

You must continuously gain the joy from the Sixth Step to accomplish the First Step.

Wind 21:48:24

Initially, all Six Steps are useful.

Wind 21:48:37

When you don't want to release, remind yourself of **Step 1**.

Wind 21:48:45

Then **decide to release**, this is **Step 2**.

Wind 21:49:03

Directly **release the wanting of control and approval**, this is **Step 3**.

Wind 21:49:16

Release continuously, maintain continuity, this is **Step 4**.

Wind 21:49:34

When stuck, **release the wanting to control the stuckness**, this is **Step 5**.

Wind 21:49:50

Each release feels **more joyful and lighter**, this is **Step 6**.

Wind 21:50:16

Implementing the Six Steps, doing them continuously, will gradually strengthen the motivation for freedom, thereby completely achieving **Step 1**.

===== Page 24 =====

- 1) Want freedom more than anything else.**
 - 2) Decide you can do the method and be free.**
 - 3) See all your feelings as expressions of three basic wants: the want of approval, control, and survival. Release the want of approval, the want of control, and lastly the fear of death.**
 - 4) Release continuously.**
 - 5) If you are stuck, let go of wanting to change the stuckness.**
 - 6) Release more and more and become happier and lighter, until you move beyond happiness into imperturbability and freedom.**
-

===== Page 25 =====

The Six Steps

- 1) Want freedom more than anything else.**
- 2) Decide you can do the method and be free.**
- 3) See all your feelings as expressions of three basic wants: the want of approval, control, and survival. Release the want of approval, the want of control, and lastly the fear of death.**
- 4) Release continuously.**
- 5) If you are stuck, let go of wanting to change the stuckness.**
- 6) Release more and more and become happier and lighter, until you move beyond happiness into imperturbability and freedom.**

Yiman's note: This version of the Six Steps was found online and may be close to the original Six Steps. It is provided for reference and understanding. For practical operation, please follow the version translated by Wind.

===== Page 27 =====

Again, the Six Steps are a key to everything.

===== Page 28 =====

People who come to Earth, this advanced classroom, already have very, very good karma.

Wind 00:47:36

Because you **want freedom**, you come to this advanced classroom.

Wind 00:48:00

Then, among those who become human here, many are here to experience pain and pleasure.

Wind 00:48:18

Only after gaining enough experience will they turn inward.

Wind 00:48:54

After turning inward, because of the strong influence of their tendency towards the world, they will encounter similar false paths that satisfy their intellect.

Wind 00:49:18

You need **very good karma to encounter the true method**.

Wind 00:49:38

And after encountering the true method, you need a **strong tendency towards freedom** to discern it and persist.

Wind 00:49:52

So reaching this point indeed requires very, very good karma.

===== Page 29 =====

2021年3月16日

Wind 20:29:20

If you want freedom, also release. If you want the world, also release.

Wind 20:29:23

It's that simple.

Wind 20:29:40

If you want freedom, releasing is the only thing that can free you.

Wind 20:30:08

No matter how much you talk about freedom, it won't get you there. Studying topics about freedom won't free you.

Wind 20:30:26

If you want a better world, releasing is the only thing that can give you a better world.

Wind 20:31:26

No matter what action you take, every action is within the karmic program, within a driven reaction.

Wind 20:31:44

Therefore, if you want freedom, also release. If you want the world, also release. It's that simple.

===== Page 30 =====

2021年3月12日

Wind 18:48:50

You have no reason not to use the Release Method.

Wind 18:49:14

Whether it's moving towards awakening or obtaining a better world, **it's the most efficient.**

Wind 18:49:25

Not only efficient, but also **simple.**

Wind 18:49:36

Cannot find a single reason not to use it.

===== Page 31 =====

2020.12.31

Wind 10:53:26 *There is no free will in worldly living.*

Wind 10:53:39 **Note, in worldly life, there is no free will.**

Wind 10:54:55 There is only one thing with free will: **choosing to identify with your body or with infinite being.**

Wind 10:57:50 Working hard to make money won't make you richer. Studying hard won't necessarily improve your grades. Working hard on health preservation won't make you healthier.

Wind 10:57:57 Understand? These are all pre-set.

Wind 10:58:11 **Only undoing the program is useful.**

Wind 11:33:58 Trying to change something through action is just a delusion people have; it's completely useless.

Wind 11:34:09 Yet most people don't understand this.

Wind 11:34:48 Karma drives action, but your attempt to change karma through action is also driven by karma.

Wind 11:36:34 Ma Yun (Jack Ma), Bill Gates don't know why they earned money and lost money. Their summaries of their success experiences are just guesses after seeing the surface phenomena.

===== Page 33 =====

2021.1.11

Wind 21:13:47 Well, as Lester said, **you need to release enough wanting of control and approval.**

Wind 21:14:19 It's not about watching; it's about following along with practice.

Wind 21:17:34 **When a desire is brought out, it is released at that moment.**

Wind 21:18:23 If not, you go back to the beginning of the process.

Wind 21:18:37 Relax your body, and feel it again.

Wind 21:18:54 Identify what desire it is, let it go.

Wind 21:19:09 **Keep it simple and easy. Repeated practice will let you master it.**

Wind 21:19:21 **Thinking and analyzing will make it increasingly difficult to release.**

Wind 21:19:30 Because the intellect only replays past experiences.

===== Page 34 =====

11月7日 23:54:38

[Image of text: "You release first"]

Wind

There's nothing difficult about releasing.

Wind

It's just whether you do it or not, how many times you do it.

Wind

If you can do it once, you can do it a second time.

Wind

Then a third time, a fourth time.

Wind

Keep doing it continuously, and you'll completely release it.

Wind

So the difficulty lies in **you not doing it**.

===== Page 35 =====

1. "I can't" means I don't do it. 2. "I can't do it" – this very thought stops you from doing it. 3. Those who think they can't do it actually don't want to do it. 4. As long as you get to do it, it will happen. 5. Wishing and intending are useless, you must act! 6. Don't try it out, just do it!

——Lester, *The Ultimate Freedom Path*

===== Page 37 =====

2020.12.29

Wind 18:32:44

Make the decision to do it, try releasing.

Wind 18:33:03

Disappointment, even despair, is just a feeling.

Wind 18:33:23

As long as it's a feeling, it can be released, and the attitude after release is completely different from before.

Wind 22:03:36

If you're used to suppressing, you'll need a bit more time to undo the habit of suppression.

Wind 22:04:00

Practice releasing more, and this will also go quickly.

===== Page 38 =====

想轩 22:06:28

When I don't want to release, reminding myself of Step 1 doesn't give me much feeling. Instead, reminding myself that I want to change myself, that I want everything to get better, gives me more motivation.

[Image of a chat reply from Wind]

Wind 22:07:31 That works too.

Wind 22:07:49 Releasing can make you freer.

Wind 22:07:53 Freedom includes everything.

Wind 22:08:02 Just provide a motivation to release.

Wind 22:12:27 Wanting approval can develop into wanting control.

Wind 22:15:34 If you feel wanting approval, release wanting approval.

Wind 22:15:45 After releasing wanting control, wanting approval becomes obvious.

Wind 22:16:03 After releasing enough wanting approval and wanting control, wanting security becomes obvious.

Wind 22:16:27 If you don't release wanting security, wanting approval and control will be developed again, and so on ad infinitum.

===== Page 39 =====

So only by continuously releasing wanting control and approval, and then continuously releasing wanting security, can you reach the finish line.

Implement the Six Steps, everyone can be free.

If you keep releasing continuously, you are always in the Six Steps, and you will become free.

[illegible]

Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind
As long as you are in the Six Steps, you are releasing continuously. Can it be understood this way?									
Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind	Wind
As long as you are in the Six Steps, you can be free.									

===== Page 41 =====

Wind 2020-10-15 12:24:48

Release wanting control, and you will no longer suppress the fear of death. It will surface for you to release.

Lester said, release the mind, and what remains is infinite being. It's that simple.

The mind is nothing but the collection of your feelings and thoughts.

Wanting control, approval, security (survival). The Three Wants.

Lester sometimes uses *fear of death* to mean wanting survival. It's the same meaning.

Wanting to change is also a form of wanting control.

So just release three things: **Wanting control, approval, wanting survival (fear of death).**

===== Page 42 =====

2021.3.11

Wind 13:31:09 Running off to force yourself all night, leaving groups, shouting slogans – that's useless.

Wind 13:31:20 Because that's trying to eliminate karma through action.

Wind 13:31:32 This merely creates new karma.

Wind 13:31:42 Only releasing is useful.

Wind 13:32:14 If you don't release, your programs will continuously drive you to do those things.

Wind 13:32:36 Therefore, **don't think any action you take can bring you freedom.**

Wind 13:32:48 Deliberate action, deliberate inaction.

Wind 13:32:57 Those are not what needs attention.

===== Page 43 =====

2021年3月16日

Wind 22:37:58 Unless you **release the drive of those programs.**

Wind 22:38:10 If you don't release, it will continuously drive you to 'stir up trouble' (engage in activities).

Wind 22:38:35 All brilliance, all creativity, comes from **infinite being**.

Wind 22:38:49 The intellect is a mechanized program; it only repeats.

Wind 22:39:31 Perhaps it can be said this way: a person **free from the intellectual program truly begins to live**.

Wind 22:39:44 Before that, they were just constantly driven robots.

===== Page 45 =====

2021年7月26日

Wind 17:11:08 When you allow deeper garbage to come out, your emotions will go down.

Wind 17:11:13 But that's the best thing.

Wind 17:11:20 That's **facing deeper garbage**.

Wind 17:13:08 **Process, release process**.

Wind 17:13:46 Let the feeling come out, categorize it as wanting control or wanting approval, and then let it go.

===== Page 46 =====

2020年11月17日

Wind 18:52:49

Rely on the **Six Steps**.

Wind 18:53:12

Start with the Six Steps, end with the Six Steps.

Wind 18:53:31

Use your **gains** to confirm your direction.

Wind 18:54:18

It's not good if continuous release becomes your "task".

Wind 18:54:31

Continuous release happens because **each release has benefits.**

Wind 18:54:56

This is what the **Sixth Step** says: each release is lighter and happier.

Wind 18:55:14

You feel good, so you continue releasing.

Wind 18:57:02

If you only force yourself to release, you will stop.

Wind 18:57:09

You won't be able to continue.

Wind 18:57:20

Because while you are suppressing your desire for the world...

===== Page 47 =====

Wind 18:57:54 ...my method is that I constantly confirm my **gains** and my direction.

Wind 18:59:17 For example, she just wanted to listen to music. What was she seeking to gain from music?

Wind 18:59:27 Can this be gained from releasing?

Wind 18:59:33 Can we try it?

Wind 19:00:02 Continuously confirming your gains can keep you releasing continuously.

Wind 19:00:35 If you say "I must do it, I must release, I cannot listen to music," this won't work. Because one direction in your subconscious is to listen to music, and you've suppressed it.

Wind 19:00:48 Your conscious and subconscious minds are pulling against each other.

Wind 19:00:56 If you don't look at it, this won't succeed.

===== Page 48 =====

You actually don't need to enjoy anything.

19:01:46

Wind 19:02:13 *you don't need enjoy anything, be joy!*

Wind 19:04:16 Write down the possibilities where you think you can find happiness.

Wind 19:04:27 Where do you think happiness lies?

Wind 19:04:35 Not intellectually.

Wind 19:04:46 It's about **where you actually seek happiness.**

Wind 19:05:10 If you suppress these desires, it's impossible to achieve **Step 1.**

Wind 19:08:29 You can force yourself to do homework and work, but **you cannot force yourself to release.**

Wind 19:08:31

Wind 19:09:58 Let me elaborate on Lester's favorite teaching: ***get everything by releasing only. ***

Wind 19:12:53 What do you want? How do you plan to get it? **Why not get it through releasing?**

Wind 19:13:02 This is how you practice.

Wind 19:13:11 **You choose to release.**

===== Page 49 =====

Wind 19:13:54 Sometimes you might spend an afternoon doing other things, not releasing.

Wind 19:14:10 That's because the subconscious is seeking something.

Wind 19:14:25 You cannot force yourself to release.

Wind 19:15:11 You need to see **what you are seeking**, and ask yourself "Can I get it from releasing?" See which way is easier, lighter, happier.

Wind 19:15:17 Thereby **choosing to release**.

Wind 19:15:47 This is why I say **successful experiences are important**.

Wind 19:15:51 You have to get benefits first.

Wind 19:16:12 **Without benefits, you won't do it**. This is your intellect.

Wind 19:16:38 It will find every way to avoid release, to resist release.

Wind 19:18:34 I remember I said before: **My attention to the Sixth Step is what truly led me into continuous release**.

===== Page 50 =====

2020.12.23

Wind 16:36:42 When releasing reaches the point where **"the only source of happiness is infinite being" becomes your complete experience**, you will naturally cease the action of seeking happiness anywhere in the world.

Wind 16:36:56 At this moment, your flow direction changes, and you automatically enter ***Nirbikalpa Samadhi***.

Wind 16:37:08 Once you enter, you won't come out again.

Wind 16:37:30 You will no longer fall back.

Wind 16:37:37 Because the seeds for retreat have lost their power.

Wind 16:43:42 **You must implement the Six Steps**.

Wind 16:43:51 This way, you can gain all happiness from within.

Wind 16:45:28 Or, achieve goals through releasing to redirect your direction.

Wind 16:45:39 ***get everything by releasing only. ***

Wind 16:45:47 This can also keep you on the Six Steps.

===== Page 51 =====

To use this method.

Wind 11:29:26 Release wanting control and approval. Release those programs covering the **fear of death**.

Wind 11:29:38 Then allow the fear of death to surface and release it completely.

Wind 11:30:26 Initially, you release the programs of wanting control and approval.

Wind 11:30:33 You are only releasing these two types of programs.

Wind 11:30:52 As you release, those feelings, those thousands upon thousands of thoughts about the body, disappear.

Wind 11:31:35 When you release the deepest fear of death, your entire intellect disappears.

Wind 11:31:51 Your sense of separation dissolves, and what remains is **infinite being**.

Wind 11:32:02 You will naturally identify that you are infinite being.

Wind 11:32:15 Is that clear enough?

Wind 11:32:17

===== Page 52 =====

2021年3月13日

Wind 18:43:27 The most complete map is the **Six Steps themselves**.

Wind 18:51:58 The Six Steps are already the least simplified; they take care of every aspect. Because it can be even more simplified.

Wind 18:52:30 Which is what Lester said: ***release all feelings, your mind quiet, that's it.**
*

Wind 18:52:51 If you want a complete map, it is the Six Steps.

Wind 18:53:07 Accomplish each step, and you succeed.

Wind 18:53:41 You don't need anything else, you just need to remind yourself to keep it simple.

Wind 18:53:56 When you complicate it, you are moving towards failure.

Wind 18:54:07 Because you are moving towards accumulating intellect, which is the opposite of releasing.

Wind 18:55:58 More simplified is Lester's sentence.

Wind 18:56:12 Release all feelings, your mind quiet, and you are there.

===== Page 54 =====

2021年3月11日

Wind 15:34:09

Implement the Six Steps, it's very simple.

Wind 15:34:23 Maintaining limitation is difficult.

Wind 15:34:33 See the feeling, let it go.

Wind 15:34:54 Clear out all feelings that drive your thinking.

Wind 15:34:57 That's it.

2021年3月14日

Wind 18:24:45 Implement the Six Steps.

Wind 18:25:52 When I say this, what I really mean is, **if you still need something else, it's impossible to be free.**

===== Page 55 =====

2021年1月2日

Wind

In the Release Method, **implementing the Six Steps allows you to reach the finish line.**

Wind

If you don't implement the Six Steps, you won't reach the finish line.

Wind

Do it, or don't do it.

Wind

Just like Lester finally said to Ralph:

You either do it, or you don't. I hope you do it.

Wind

Simple, or impossible.

===== Page 56 =====

2020年12月31日

Wind 21:21:46

In the Six Steps, you can release continuously.

Wind 21:22:01

Not in the Six Steps, you will stop.

Wind 21:22:19

Keep it by your side, remind yourself constantly.

Wind 21:23:04

Continuity means not stopping.

Wind 21:23:06

You might not understand now, because you are making an effort to release.

Wind 21:23:33

But when releasing becomes your normal state, releasing is as natural as breathing.

Wind 21:24:24

As long as you decide to achieve freedom, feelings will continuously surface and flow out.

Wind 21:28:12

Everything you need to know at the intellectual level is in the Six Steps.

Wind 21:28:47

Use them to the fullest!

Wind 21:28:58

This method is extremely efficient.

===== Page 57 =====

In Lester's audio *Keep It Simple*, (he talks about) he noticed wanting approval, wanting control, and wanting security. But in his first month, he only noticed wanting approval, in the second month only wanting control, and in the third month only then did he notice the fear of death.

That's why he said that if he had the Six Steps back then, he would have reached the finish line faster. "You have the Six Steps now, so you should be faster than me."

**If you do it, it's simple. If you don't do it, it's impossible. Simple, or impossible. **

Just a few weeks, at most a few months, to freedom.

——Wind 2020.10.23

===== Page 58 =====

Wind 22:54:03

If you can't do it in one month, and you still can't do it in two months, then for you, **freedom is impossible.**

Wind 22:54:09 You cannot drag it out for a very long time.

Wind 22:54:29 You cannot say, "I'll release a little every day, and then become free in over ten years."

Wind 22:54:51 Implement the Six Steps. Either you solve it within one or two months, or you will never achieve it in your lifetime.

Wind 22:55:09 Because if you haven't achieved freedom in one or two months, then you are **not on the Six Steps**.

Wind 22:55:24 Not being on the Six Steps, how could you possibly be free?

Wind 22:57:16 Release according to the Six Steps, and in one week you can reach an extremely high state.

Wind 22:57:22 You could even enter ***Nirbikalpa Samadhi. ***

===== Page 59 =====

If you drag this process out for a long time, you are definitely not in the Six Steps.

Wind 22:58:39 Lester tells you: releasing once is equivalent to meditating for several months.

Wind 22:58:45 One release only takes a few seconds.

Wind 22:58:58 You only need a few seconds, which equals several months of meditation.

Wind 22:59:11 This method is extremely efficient.

Wind 23:00:21 You can look at the Six Steps and know whether you are in them or not.

Wind 23:00:46 If you are in the Six Steps, your release will be continuous, and your joy will continuously increase.

Wind 23:02:00 **Make the decision to be free.**

Wind 23:02:13 **Decide not to stop until you achieve freedom.**

===== Page 60 =====

You only need one week to implement the Six Steps to reverse the strong past habits. Releasing can then speed forward like a racing car. The key point is to conform to the process and implement the Six Steps. There's nothing else I need to add.

The map drawn by Lester is clear; just keep walking.

I remember in the first week of releasing, each release brought forth a surge of immense energy.

Later on, not only did I not need sleep, but I also only needed one meal a day. By the second week, I no longer needed to eat, and I even had to run on the overpass every day to consume the continuously surging energy. It was only in the last few days that I ate a little again.

——Wind 2020.10.23

===== Page 61 =====

In the second week, feelings continuously surfaced and then left, like waves.

But when I stopped, a glance at the Six Steps immediately showed me which step I had a problem with, and then releasing resumed immediately.

The process didn't change; it just became more direct, with fewer operations.

I felt I was continuously on the Six Steps, and these six steps formed a huge driving force, keeping the release going.

Realizations occurred frequently. At that time, you might be carried away by them, but as long as you continue to remind yourself of the Six Steps, you will continue releasing and reach higher peaks.

——Wind 2020.10.23

===== Page 62 =====

The fear of death is the root cause of the two major wants, all emotions, and all thoughts. As long as the fear of death has not been completely released, it will continuously develop wanting approval and control.

Because people don't want freedom badly enough, it's hard for them to be free. They will stop at an extremely beautiful state.

But whether it's a beautiful dream or a nightmare, you are still in the dream. If you don't transcend the dream, you will fall back down.

——Wind 2020.10.23

===== Page 63 =====

Later in the releasing process, wanting survival (fear of death) becomes quite obvious. This is my main object of release now. The wanting control and approval above it have already been cleared away very sparsely.

Saying "later in the releasing process" – does it sound like something very distant? But in reality, it's just continuous releasing for one or two weeks. Don't extend it to units of "years," because it doesn't need that.

This time, there's only one goal: freedom.

——Wind 2020.10.18

===== Page 64 =====

2020.10.22

Wind 16:56:15 The reason my releasing works so well is really only one thing.

Wind 16:56:23 That is, **I conformed to the Six Steps.**

Wind 16:56:30 I understood this method.

Wind 16:56:39 As long as you also use this method, the effect will be the same.

Wind 16:56:46 There's no personal talent involved here.

Wind 16:59:41 My slightly special point is that my memory is very good.

Wind 17:00:07 After experiencing something, I can immediately find the corresponding original text Lester said.

Wind 17:00:18 Therefore, I don't describe experiences in my own words.

Wind 17:00:24 Instead, I rely on Lester's teachings.

===== Page 65 =====

Wind 17:03:26 I have encountered many severely suppressed minds.

Wind 17:03:39 They may need to operate the process many times before feeling it.

Wind 17:04:30 This kind of situation also appeared many times in Lester's original courses.

Wind 17:04:45 It's like riding a bike. Some people can ride immediately upon trying.

Wind 17:04:55 Some people need to practice a bit longer to master the balance.

===== Page 67 =====

Wind 18:36:35 I love you very much, but **dependency is fatal to growth.**

Wind 18:36:58 I hope that after I leave, you will no longer rely on those words or anything else.

Wind 18:37:13 Instead, **go straight to the finish line.**

===== Page 68 =====

22:22:30 When you seek help from the outside, that is an opportunity.

Wind 22:22:40 **Become aware of it, release.**

Wind 22:22:51 Find everything you want from within.

Wind 22:23:05 Absolute security exists only in your **infinite being.**

Wind 22:23:51 **Among all kinds of help, there is no better help than destroying all your supports.**

Wind 22:25:20

Lester told me the world would "knock down his supports," so everyone would be forced to find answers from within. "That's good," he said. "Not an explosion, but an ascension," he laughed. Currently, people always seek happiness externally using various escape routes provided by the world. Eventually, when external escapes are exhausted, he predicted, we would be forced to turn inward. "This is really a good thing," he said, "because people will be forced to find the answer, know who they really are, just like me." He always told me he was especially grateful for his heart attack.

Wind 22:26:00 When external escape routes are all knocked down, you will be forced to go inward.

===== Page 69 =====

Don't wait until a gun is pointed at your head to do it.

Wind 22:27:29 You all know yourselves very well.

Wind 22:27:51 Although not so deeply, you will know your own behavior.

Wind 22:28:06 If there is dependency, you will cling.

Wind 22:28:31 If you depend on the outside, you cannot discover the infinite within.

Wind 22:28:37 These things are all very simple.

Wind 22:29:01 As someone who has achieved ultimate freedom, I cannot stay here.

Wind 22:31:31 The Release Method, as a self-reliant method, doesn't have that many problems.

Wind 22:31:42 All problems arise when you **deviate from the Six Steps**.

Wind 22:32:00 Therefore, either you return to the Six Steps and continue releasing, or you move towards limitation.

===== Page 70 =====

15:19:05 自依止, 法依止, 莫异依止 (Dwell with yourself as an island, dwell with the Dharma as an island, and nothing else as an island.)

15:19:15 自依止 (Dwelling with yourself) comes first.

15:19:19 You must rely on yourself.

15:19:27 Star of Bethlehem

15:19:40 Gosh!

15:20:23 Star of Bethlehem

15:21:24 Actually, there is no teaching that relies on others for achievement.

15:21:32 Wind

15:21:37 That step can only be taken by yourself.

===== Page 71 =====

Wind 3:27 PM The 法依止 (Dhamma-refuge) the Buddha spoke of is not relying on a method.

Wind 3:27 PM *dhmma* means relying on truth.

Star of Bethlehem 3:27 PM What does it refer to?

Wind 3:28 PM Ultimate reality.

Wind 3:28 PM Rely on yourself, rely on the universal truth, rely on nothing else beyond these.

Wind 3:28 PM 自依止, 法依止, 莫异依止 (Dwell with yourself as an island, dwell with the Dharma as an island, and nothing else as an island.)

Wind 3:28 PM The Buddha's last words.

Star of Bethlehem 3:29 PM Indeed the Buddha.

===== Page 72 =====

Q: If a person is sincere about this but has not succeeded, will the Guru extend a helping hand?

Lester: An enlightened Guru can offer the greatest help, but **if you don't help yourself, he cannot help you.**

This is the most important point. **If you don't help yourself, he cannot help you.**

When you try to help yourself, He joins you and helps you to a realization that you're ready for.

Q: He will help us?

Lester: When you are ready to awaken, he will help you achieve that. If you open your chest and receive the infusion of cosmic consciousness, it's because you are already ready.

Of all the help, the Guru's help is the greatest, because he has been through it, and he can lead you along the same path.

——*The Ultimate Freedom Path*, Chapter 32: Enlightenment – Letting Go of the Unconscious

===== Page 73 =====

Wind 9:53 AM Now all the Masters are paying attention to people practicing the Release Method.

Wind 9:53 AM Because it is the only method for this era.

Wind 9:54 AM Other methods cannot guarantee you reach the finish line in this lifetime.

Wind 16:37:37 You are originally free, just obscured by the intellect.

Wind 16:37:44 Freedom is not creating anything new.

Wind 16:37:51 It's just **ending the illusion**.

Wind 16:40:15 If you truly want freedom, **Lester will infuse you** (注: referring to infusing inspiration for practicing release).

Wind 16:40:37 I'm not joking, **Lester has been supporting this work**.

Wind 16:40:56 He supports everyone using the Release Method.

===== Page 75 =====

2020年12月22日

Wind 20:56:24

Regarding questions like "can I achieve this or that," I hope you can remember Lester's words:

Wind 20:56:50

***every impossible, no matter how impossible, become immediately a possible, as you completely released on it. ***

Wind 20:57:17

Every impossible, no matter how impossible, immediately becomes possible, once you completely release on it.

===== Page 76 =====

2021年7月26日

枫林风华 15:13:35

When stuck, release the feeling of wanting to change. You know now you want to change, you release wanting to change, but no progress. Should I just keep releasing wanting to change (wanting control) like this, asking questions continuously?

Wind 15:13:46 No.

Wind 15:14:37 You don't always need to ask yourself questions.

Wind 15:15:07 The questions are a teaching method. At the end of the course, if you have mastered the method, he will tell you the **Six Steps**.

Wind 15:15:16 Why does the course tell you the Six Steps at the end?

Wind 15:15:29 Because, before you learn to release, these words are just words to you.

Wind 15:15:49 And after you learn, you have already experienced those things.

Wind 15:15:59 Therefore, **you don't need any extra explanations to explain the Six Steps**.

===== Page 77 =====

Actually, in 1992, Lester had already further simplified the Six Steps into **Three Steps**.

These three steps are the way to **practice** the Six Steps.

You can find these three steps at the end of the workbook.

It's what I posted today. Just learn anew each time.

Actually, the Six Steps also serve this purpose.

Don't let the words obscure their true meaning.

[Image of text: You said it's getting vague again.]

I am Infinite You said it's getting vague again.

Lester also thought you would get vague.

So at the very end, two years before he left, he summarized **three**.

Those three are a further concentration of the Six Steps.

===== Page 78 =====

1. Release only the three wants.

2. Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.

3. Make it a Do It Yourself Tool.

You now have all you need to go all the way to imperturbability.

===== Page 79 =====

Your ticket to reach imperturbability (freedom).

Implement these three things, and you will quickly reach imperturbability.

1. Release only the three wants.

2. Make it continuous and release immediately. Allow the wanting approval, wanting to control and wanting security to come into your awareness and immediately let it go.

3. Make it a Do It Yourself Tool.

You now have all you need to go all the way to imperturbability. (The ticket to freedom is right here.)

===== Page 80 =====

Let me say a key point: Don't fear freedom.

Lester often talked to his students about this: **Don't fear freedom.** From Lester's time until now, almost everyone who uses the Release Method but doesn't use it to the fullest is **afraid of freedom.**

The reason you don't release is that you are afraid of losing your feelings, you are afraid you will die, but actually, you won't.

Therefore, Lester constantly emphasized: **You will not lose anything; you will only lose your pain.**

The things you do, seeking help from external "masters," you should know that those things you do seem related to freedom, but in reality, they are just **procrastination.**

Including organizing materials about me, including sharing. When you avoid looking inward, you will go tidy up, you will do anything – **except release.**

Your intellect will tell you it's beneficial for freedom or beneficial for the world, but it just makes you stop releasing.

As long as you stop releasing, no matter what you do, you are going in the opposite direction. I constantly emphasize this: **Talking about freedom does not make you free; continuous releasing does.**

You must remind yourself: Am I on the Six Steps?

——Wind 2020.3.11

===== Page 81 =====

Once you release the feelings, you will no longer have thoughts driven by compulsion. You can freely choose what you want. This will make your world manifest exactly as you wish.

The world is just a manifestation, just a display screen. When you want to change the picture, smashing the display screen is useless. Only releasing is useful.

Outside, there is nothing. Only a bunch of your thoughts. It is you who created that picture, without exception. The picture is merely thoughts; it is nothing else.

Clear out the feelings, and you will have no thoughts; your intellect will be completely quiet. You will recognize that you are infinite being, and then you will never lose this knowing. You can intentionally put in feelings and thoughts, but you will no longer be operated by them; they will be used only for communication with others.

In fact, once you reach the astral plane, you won't see any matter, only bright, blazing light. When you reach Samadhi and experience infinite consciousness, there are no feelings or thoughts.

After freedom, you can decide to let the body run its pre-set course, or you can leave directly. That is your choice, completely free choice.

——Wind

===== Page 82 =====

On this path, you will never lose anything; you will only have more and more of what you truly want, until you have everything.

Apart from the bandages and pains we impose on ourselves, we find that on the spiritual path, we never lose anything.

You let go of limitations, you let go of pain, but you never lose anything valuable, anything beautiful.

You know, when you are infinite, you can retain the finite. You will not lose anything.

We worry about giving up our bodies, giving up our families, but that won't happen.

Those who are enlightened just let go of the attachment to the body and family, letting go of the binding feeling that attachment brings, replaced by complete freedom.

(After freedom) You can do anything, but you will not disappear.

You will never be affected again, because you already possess undisturbed peace.

——Lester

===== Page 83 =====

Q: I think you attained enlightenment more easily because you didn't have too many preconceived notions before.

Lester: Yes. I was very lucky, because **knowing too much about this subject is an obstacle.** The ego will use intellectual knowledge to replace real experience. So I knew nothing about it before that; I was truly, truly lucky.

Q: People all think it's difficult, but you didn't know it was difficult back then.

Lester: Yes. But saying this can help you see the need to **let go of the obstacles brought by intellectual knowledge**. My experience might inspire you to walk this path.

I say: **Don't believe anything. Start from zero. Build your knowledge on the solid foundation of personal verification, step by step. Everyone must walk through it this way.**

Q: You cannot take away someone else's experience?

Lester: Yes. You can learn through hearsay, but the only thing that's useful is what you experience yourself.

Take driving as an example. If I say I've read books on how to drive, I already know how to drive. Do I really know how to drive? No, unless I've actually driven a car, I won't know how to drive. The same principle applies to this path; we must personally experience everything.

===== Page 84 =====

2021年3月17日

[Image of text: Teacher, does this mean that if I achieve ultimate freedom, I cannot continue to stay in the world?]

天成 **00:45:40** Teacher, does this mean that if I achieve ultimate freedom, I cannot continue to stay in the world?

[Image of text: Up to you.]

Wind 00:46:02 Up to you.

Wind 00:46:06 Freedom is freedom.

Wind 00:46:16 No compulsion whatsoever.

[Image of text: Can I still continue to be with my family?]

天成 **00:46:20** Can I still continue to be with my family?

[Image of text: Of course.]

Wind 00:46:25 Of course.

[Image of text: I see myself fearing freedom, afraid of losing my family after freedom.]

天成 00:46:41 I see myself fearing freedom, afraid of losing my family after freedom.

[Image of text: There are quite a few householder masters.]

Wind 00:47:02 There are quite a few householder masters.

Wind 00:47:30 A master can even be a king.

===== Page 85 =====

天成 00:47:35 So, after freedom, a master can still live with family?

Wind 00:47:39 For example, William the Conqueror.

Wind 00:48:08 Krishna exemplified a householder master.

Wind 00:48:23 You will not lose your family, you will not lose your dear world.

天成 00:48:32 In this era, a master must be a hermit.

Wind 00:48:55 'Hermit' means not being known as a master.

Wind 00:49:08 'Hermit' doesn't necessarily mean you must retreat into the mountains and forests.

Wind 00:49:19 Living in the world like an ordinary person is also a form of hermit life.

===== Page 86 =====

Regarding the Six Steps

Hale introduced the Six Steps in his book like this:

"The Golden Six Steps are a high-level summary of the Sedona Release Method. Lester created the concept of the 'Golden Six Steps' in 1974 to summarize the entire release process. At that time, he was doing theoretical research on the Sedona Method with a small group of people, training them, and together with them systematizing the teaching of the Sedona Release Method, incidentally exploring methods for self-study of the Sedona Release Method.

The concept of the Golden Six Steps suddenly appeared in his mind, and he immediately wrote it on a bookmark in the book he was holding. This concept has not undergone significant changes since its creation; it is classic and perfect.

It is very useful to practice releasing following the Golden Six Steps. Many people write these six steps on a small note and carry them in their wallets, and some even put them on their daily to-do list. You can also paste them on the wall in front of your desk or set them as a screensaver. In short, any way that reminds you to release anytime, anywhere is fine.

I also suggest that when you focus on practicing the Release Method, you should have a copy of the Golden Six Steps in front of you to rescue yourself when stuck. As I said, these six steps represent the most core and essential part of all the practices you have done or not done."

[2020.9.17] Wind: According to Lester, **all the knowledge needed for the Release Method is contained within the Six Steps.** You only need a simple and direct path, and then walk it unswervingly.

So, anything that encourages you to continue releasing, you can look at. Anything that makes you stop releasing, you should be wary of. Once I stop releasing, I know I am wrong, at least not on the path. Anything that makes you stop progressing, no matter how sacredly it's packaged, is useless.

===== Page 87 =====

I roughly hold this view: just practice simply and practically. The truth will unfold before you; there's no need to embellish it with words while still on this shore. As long as you haven't experienced it, no matter how many ways you describe it, it's not yours.

[2020.9.30] Wind: Lester liked to express those abstruse concepts in the simplest language, so in my translations, I also try to be colloquial and avoid using big words as much as possible. I can't find the original version of the Six Steps. Lester never talked about the Six Steps in a concentrated way; he would just mention them during teaching, or say *sixstep*. But roughly piecing them together should be about right. Let me try to re-translate one using his original words.

Step 1: You must want freedom more than you want the world. (You must want freedom more than you want approval and control. Approval and control = the world.)

Step 2: Make the decision to be free.

Step 3: All feelings come from wanting control and wanting to be approved. They are survival programs. Release them.

Step 4: Release continuously.

Step 5: If you are stuck, let go of the wanting to change the feeling of being stuck.

Step 6: Each time you release, you are **happier, lighter, and more unrestricted**. As you release, you become increasingly happier, lighter, and more unrestricted.

Okay, this is the version of the Six Steps I've pieced together from scattered original statements by Mr. Lester, for reference.

[2020.9.30] Wind: For the knowledge part, we only need to know the Six Steps and the release process. The rest is to continuously operate and experience. If there are disagreements on conceptual things, put them aside for now and go release practically.

===== Page 89 =====

Wind Discusses the Six Steps

Step 1

Step 1: You must want freedom more than you want the world.

***You must want freedom more than you want the world (approval and control). ***

你必须想要自由超过想要被认同和想要控制。想要被认同和想要控制 = 世界

Lester: *Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world.*

Let me slightly change the wording, but this is indeed what it looked like initially. Because it seemed to have no practical meaning for people, we modified it to "You must want freedom more than you want approval and control," because approval and control equal the world. But I think it's better to use "You must want freedom more than you want the world."

If you do, your behavior will then be: turn your direction towards the world, focus back on yourself, do what needs to be done to depart from the world, and allow your infinite being to simply be here. So the first step is you must want freedom more than you want this world.

——Excerpt from *The Way* Part 1

===== Page 90 =====

Q: How can one turn direction and truly achieve Step 1 at the experiential level?

[2020.11.17] Wind: The way to turn direction in the Release Method is by **continuously confirming your gains. You get benefits from releasing, and then you will want to release.**

For example, if you have an exam today, and you have past experience of studying hard and succeeding, you will study hard. But if you succeed once through releasing, you will release.

You need to confirm that all your gains come from releasing.

***get everything by releasing only.** * Getting benefits initially is very important; let the gains support you in achieving higher gains.

Simply put, **only when you see that the world = pain and all happiness comes from within will you turn direction and achieve Step 1.** As long as you think there is happiness in the world, you will stop and pursue it.

If you often listen to audios and watch videos, you should see Lester frequently asking two questions: one is "Have you ever experienced the inner picture changing and the outside immediately changing?" and the other is "Have you ever discovered that all happiness comes from within?"

You truly only discover this point, then you will achieve Step 1. In ancient texts like the *Agamas*, this is expressed as seeing suffering, seeing the origin of suffering. But Lester says it casually in plain language, and you will overlook it.

===== Page 91 =====

So turning direction really isn't achieved by shouting "I want freedom," but by gradually confirming that your gains come from releasing, that nothing lies outside the Six Steps.

You can't just resist the world, detest the world. That's useless. Unfortunately, when most people shout "I want freedom," they are suppressing their aversion to the world. But aversion and craving are the same thing; they are two directions of desire.

You must actually achieve Step 1 at the experiential level for it to work. By continuously releasing, continuously confirming your gains. Confirm your source of happiness.

OK, release. From gaining a little benefit, to gaining all benefits. There's nothing else to say.

===== Page 92 =====

Wind: Mainly, you need to achieve **Step 1**. Achieving Step 1, the rest are achieved. Mainly, the flow direction completely changes.

You haven't noticed the other way of stating **Step 1**: wanting freedom more than wanting control and approval. *more than*. You can want control and approval, but you must want freedom more than them.

I posted Lester's explanation of "entering the stream":

Lester: *Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world.*

Let me slightly change the wording, but this is indeed what it looked like initially. Because it seemed to have no practical meaning for people, we modified it to "You must want freedom more than you want approval and control," because approval and control equal the world. But I think it's better to use "You must want freedom more than you want the world."

If you do, your behavior will then be: turn your direction towards the world, focus back on yourself, do what needs to be done to depart from the world, and allow your infinite being to simply be here. So the first step is you must want freedom more than you want this world.

——Excerpt from **The Way Part 1**

===== Page 93 =====

Wind: Achieve **Step 1**, and you will fall into the subsequent five steps. Lester indeed said that. The ancient and modern expressions (referring to Lester's words just cited and the two passages from the *Agamas* below) can be compared.

"Venerable sir! What is called 'light' (vijja), 'light'? Venerable sir! What is 'light'? What is 'that which accompanies light'? Bhikkhu, knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the path leading to the cessation of suffering – this is called 'light'; such is 'that which accompanies light'."

Origin is the cause. The origin of suffering is the cause of suffering. Knowing suffering, knowing the cause of suffering, knowing that suffering can cease, knowing the path to the cessation of suffering – this is the first turning of the **Four Noble Truths**. This knowing is called "light" (vijja). It's like turning on a lamp inside a house. At this moment, the "supramundane Noble Eightfold Path" will immediately appear before you – the knowledge of the path leading to the cessation of suffering.

"A noble disciple, reflecting on suffering, reflecting on its origin, reflecting on its cessation, reflecting on the path, reflects on phenomena in accordance with the taintless, chooses, discriminates, investigates, realizes, penetrates, opens up, observes – this is called Right View. This is noble, supramundane, taintless, unattached, leading to the complete cessation of suffering, turning towards the end of suffering."

Every one of your choices, discriminations, investigations, realizations, penetrations, openings, observations will naturally turn (this is called "turning towards the end of suffering"), corresponding with the taintless. *Taintless* is an ancient translation, meaning perfect, without flaw. You will no longer pursue

===== Page 94 =====

the flawed (imperfect, flawed) happiness. This stage, within the **Seven Factors of Enlightenment**, is from the factor of mindfulness to the factor of investigation of phenomena. Within the Six Steps, it is **Step 1** and **Step 2**.

But currently, no school of Buddhism knows this anymore. If you go to any school of Buddhism for their explanation of the Seven Factors of Enlightenment, it will be wrong. Yet Lester, using plain language, explains this very clearly.

Simply put, only when you see that the world = pain, and all happiness comes from within, will you turn direction and achieve Step 1. As long as you think there is happiness in the world, you will stop and pursue it.

If you often listen to audios and watch videos, you should see Lester frequently asking two questions: one is "Have you ever experienced the inner picture changing and the outside immediately changing?" and the other is "Have you ever discovered that all happiness comes from within?"

You truly only discover this point, then you will achieve Step 1. In ancient texts like the *Agamas*, this is expressed as seeing suffering, seeing the origin of suffering. But Lester says it casually in plain language, and you will overlook it.

If you retain the possibility of seeking happiness in the world, you will not achieve Step 1. Because any place where you think you can find happiness, you will decide to go. All happiness comes from within, but you truly need to discover this yourself; you need to experience it. You can't just resist the world, detest the world. That's useless.

===== Page 95 =====

Wind: The reason you pursue happiness in this world is... Because at the experiential level, you mistakenly believe there is happiness in the world.

Therefore, Lester asks you to discover that this world equals **miserable**. Fully experiencing this develops a wisdom that the Buddha called **seeing suffering, the wisdom of seeing suffering**. Then you will see the cause of suffering. The reason the world is suffering is because of your craving and aversion (craving and aversion are the two directions of your

wanting: wanting security, wanting approval, wanting control). As soon as they cease, your suffering will completely disappear, and all happiness lies within you.

This knowing, this wisdom, the Buddha called the **wisdom of the origin of suffering** and the **wisdom of the cessation of suffering**. Knowing that the world is suffering, knowing how suffering arises, knowing how suffering ceases – this constitutes a correct observation. The Buddha called it "Right View," or "light" (vijja) and "noble wisdom." (Knowing suffering, knowing the origin of suffering, knowing that suffering can cease, knowing the path to the cessation of suffering – this is the first turning of the Four Noble Truths, which is reaching Stream-Entry.)

With Right View as the forerunner, all eight parts of the path appear before you. The Buddha called this the **supramundane Noble Eightfold Path**. The direction begins to turn. In the Six Steps, this corresponds to achieving **Step 1**. So, the Six Steps are initially an operational guide.

At this point, every one of your choices, discriminations, investigations, realizations, penetrations, openings, observations will naturally turn. Your whole being turns and attunes to the direction of liberation, corresponding with taintless thought. *Taintless* means perfect, without flaw. You no longer seek happiness in an imperfect world, so wholeheartedly,

===== Page 96 =====

naturally, in every choice, the direction turns.

So achieving **Step 1** of the Six Steps is actually what Buddhism calls the stage of a **Stream-Enterer, Sotapanna, one who has entered the stream, liberated by wisdom**. One has entered the stream of the noble ones. One naturally cuts off three fetters:

The first fetter is **doubt**. Because the entire path appears before you, you cut off all doubt.

The second fetter is **personality view**. Because you see the imperfection of the world, you do not seek a "self" anywhere; you do not mistake the body for the self.

The third fetter is **attachment to rites and rituals**. Because you see the source of everything, you no longer entertain the idea that rituals or external powers are effective, that they can lead one to the goal.

At the same time, the karma that could lead you to the lower realms is completely cleared. Up to here, this is the result of completing **Step 1**. The remaining five steps will naturally fall into your experience.

Besides in *The Way*, in other audios, Lester described "achieving Step 1, and then every one of your actions will tend towards freedom." It's the same.

Before truly entering the Six Steps, having doubts is all normal. This goes back and forth. Because before the path appears, you won't truly cut off the fetter of doubt. After the path appears, faith-root is established. The ancient translation called it **unshakeable confidence**. Actually, it's the achievement of **Step 2**.

===== Page 97 =====

2020.12.11 Only by continuously releasing and contacting infinite being, feeling that it is the sole source of happiness, will you completely turn direction.

Wind: When Lester reached Samadhi, he didn't know there was such a thing as Samadhi. So knowing the concept of Samadhi or not doesn't affect you reaching there.

What I repeatedly explain is that **Nirbikalpa Samadhi** is actually the complete achievement of **Step 1** of the Six Steps.

Why? Because you only achieve it completely when you contact the infinite.

Continuously contacting the infinite through releasing will suddenly make you discover that those seeds no longer function. Your motivation to seek happiness elsewhere in the world is completely gone. Because at the experiential level, you discover the sole source of happiness. At this point, the seeds no longer function.

If you don't contact infinite being, you will always feel there is happiness in the world.

As long as you feel there is happiness in the world, your direction could still turn towards the world again. It's very simple.

===== Page 98 =====

Lester: *I won't give you any more guidance right now. I've already given you too much. How do you feel about what I've said? How do you feel about the things I've given you so far? These are the key points:*

*The first is, **you want freedom more than you want the world.** *

*The second is, **get all your happiness from within yourself, by releasing.** *

*The next is, **decide to be free, and do it.** *

*The next is, **directly release the fear of death** – for you, this is the hardest one, because you think that if you release it, you will die.*

——Excerpt from *The Way* Part 4

The first lesson is you want freedom more than you want this world. Consequently, you should get all your happiness from within yourself, get it only by releasing.

——Excerpt from *The Way* Part 2

Wind: Get all your happiness from within yourself. Doing this completely is the achievement of Nirbikalpa Samadhi.

Lester says it so plainly that people overlook his meaning.

===== Page 99 =====

Before you completely release the intellect, you will have a preview of infinite being.

That is to say, although you haven't completely released the entire intellectual program, there will be moments when the intellect steps back. At these times, your intellect is completely still, temporarily. So at that moment, you can experience infinite being, have a preview of it. This can greatly increase your longing for freedom.

Because you will discover that no matter what you gain in the world, it cannot compare to even one ten-thousandth of that happiness. Every moment in the world, compared to that state, is torment.

After this, your releasing is different. **You no longer need to remind yourself of the Six Steps, because you are in Step 1. Every one of your decisions naturally tends towards freedom. Releasing simply cannot stop, and you will frequently enter Samadhi, frequently contact the infinite. Each time, it will take away many of your desires.**

I mentioned before that reaching Nirbikalpa Samadhi through some methods might leave you with more habits, requiring more time to release karma. That's why Lester took three months – the process involved exploring the release method.

If you don't use the Release Method, and just try to burn off karma by entering the infinite, it will take much longer.

The spiritual circle likes to use the phrase "**cultivation after enlightenment.**" Realization, maintenance, corresponding action – this is actually a Zen concept. Because Zen is an intellectual method, you need to maintain it. You need to use infinite awareness to correct your habits in every aspect of life, recognizing that you are not the *doer*, but that your infinite being is acting through you. This process is releasing karma.

===== Page 100 =====

Releasing karma only happens when you recognize that you are not the *doer*, and cannot happen through action itself.

Roller: Meaning that truly becoming a noble disciple is "after enlightenment."

Wind: Of course. Buddhism's distinction here is quite accurate. Before Stream-Entry, no matter what psychic powers or states you have, you are still just an ordinary person, flowing in the stream of ordinary people.

After Stream-Entry, you are in the stream of the noble ones, a noble disciple.

Beings of the desire realm, beings of the form realm, beings of the formless realm – all are ordinary people.

===== Page 101 =====

Wind: Lester said that aversion is often suppressed even deeper.

Aversion to the world and craving for the world are both wanting the world. So in terms of releasing towards a goal, you must actually do it.

If you cannot achieve your goal, there must be a "I can't" program suppressed deep inside.

So, when Lester emphasizes "**getting everything by releasing only**," you need to actually achieve it, not replace it with a limiting belief.

(Roller then quoted a passage from *Get High to Release*)

Lester: *It's hard to see the aversions to this world. Your attachments are very obvious, and you're always chasing them, but the aversions also keep you out.*

Therefore, when you pursue a goal, you'll get "Oh, I'm afraid," "I can't," and all that stuff.

So, bring up the aversions to this world and then you can let them go. If you're not aware of this, you won't be able to see or deal with it. Therefore, achieving success in the world can bring out your negative programs and thoughts.

The only reason the world cannot serve you with abundance and richness is that

===== Page 102 =====

you have opposite thoughts, and they are suppressed.

Work to make the world better, let the opposite feelings surface, and then you release them. Because if you cannot succeed, it's because you are holding onto programs that disappoint you and cannot see them.

Wind: For every attachment, there is an aversion. *attachment and aversion*, they appear as a pair.

Aversion is a layer of desire. This is mentioned in *The Right Path, desire (attachment) and aversion*.

The workbook has *want* and *don't want*. What you want is craving; what you don't want is aversion.

But they are both a kind of "wanting," just two different directions, *different direction*.

===== Page 103 =====

2020.11.17 Use goals to draw out suppressed feelings. By releasing, confirm that all your gains come from the infinite within. Only then will you tend towards freedom and achieve Step 1.

Wind: If you have something you want, go achieve it. This is what Lester teaches you. **The more you gain, the more you can discover the true source of happiness.** When you truly achieve it, you won't need to think about whether you want freedom or the world. Every one of your subsequent actions and choices will naturally tend towards freedom.

However, as long as you retain the possibility that "there is happiness in the world," you won't achieve it. You will subconsciously go elsewhere seeking happiness. This constitutes your goal. You need to use this goal to draw out the programs. Achieving the goal, you will discover that programs have been running you all along. Your direction will truly turn.

If you suppress it, it stays inside influencing you, and you will never achieve **Step 1**.

Step 1 is not a slogan. The Six Steps are a very perfect map. You need to confirm what you gain through releasing, until you discover that all happiness comes from one thing – **infinite being** – and discover, as Lester said, ***the world is completely miserable.***

When you achieve a goal, you will find you haven't gained the imagined happiness. This will draw out the next goal, the next wanting for the world. When you achieve that, you find you still haven't found the happiness you wanted. So your desire will move to the next goal.

You will continuously rise, continuously confirm the source of happiness, until you experience that

===== Page 104 =====

the source of all happiness is **"your mind quieting down, allowing the infinite being within to manifest more."** Your direction will then turn. This is the complete achievement of **Step 1**. Freedom becomes your only goal.

Next, as Lester said, you will automatically fall into the subsequent five steps. That's it.

[2021.11.19 After truly achieving Step 1, there is no falling back.]

Wind: No longer tempted by self-consciousness, completely tending towards freedom. This is **Step 1** of the Six Steps. In Yoga, they call it **Nirbikalpa Samadhi**, the true beginning of work.

If you haven't reached here, you might fall back. If you have reached it, you won't fall back.
Truly achieving Step 1, you will not sink again. Stream-Entry, no falling back.

Insight into the source of happiness will lead you to achieve Step 1. After this, every decision you make is inward, releasing your bonds, moving towards your true being. The key is, you are used to struggling within the world to gain things. You need to discover this is foolish, release, and gain effortlessly, making it your normal state.

Charts are very good tools. I also suggest you use charts (referring to the release sheets in the workbook). I strongly recommend the **goal chart**, and I suggest adding records after failures.

===== Page 105 =====

You need to discover your ability to achieve every goal. You need to eliminate your failure programs. The prerequisite for eliminating them is to face them, allow them to surface.

If you truly achieve Step 1, every choice and action you take will naturally tend towards freedom. Then you will decide to be free.

Otherwise, why did Lester and Kam say that achieving Step 1 means nothing can hinder you? Because Step 1 is Nirbikalpa Samadhi; you won't fall back. The seeds no longer function.

——Wind 2020.12.3

===== Page 106 =====

Wind: I deeply understood the meaning of "Stream-Entry" in the *Agamas*. Stream-Entry, entering the stream. **When you completely achieve Step 1 of the Six Steps, every tendency and choice leads towards freedom.**

The wisdom of seeing suffering is the forerunner to achieving Step 1. You will see that the direction of the world = suffering, and the direction of freedom – infinite being is the sole source of happiness – and you will spontaneously stop all attempts to seek happiness by crashing headfirst into the world.

Q: How can one quickly achieve Step 1 experientially? That is, the Stream-Entry stage.

Wind: Implement the Six Steps. Within the Six Steps, the easiest one to overlook is the **Sixth Step**. But the Sixth Step is precisely the key to achieving Step 1.

Because factually, at the experiential level, you are seeking happiness in the direction of the world. So you need to practice Lester's favorite teaching: ***get everything by releasing only.** * Whenever you want something, achieve it through releasing. This gain will make you want to release more.

Continuously confirming your gains will keep you releasing continuously. Until you discover that even after achieving your goals one by one, you are still not happy. Then, at the experiential level, you will **"discover"** that things fundamentally cannot bring you happiness.

Immediately, you will become aware that the sole source of happiness is within. Immediately, a change in the flow of life will occur, a complete change in the flow of life. You will completely

===== Page 107 =====

and utterly turn direction. This is the complete achievement of **Step 1**: wanting freedom more than wanting the world.

Next, as Lester said, you will continuously fall into the subsequent five steps.

The complete achievement of Step 1 requires Stream-Entry. But if you don't actively use Step 1 and Step 2, you cannot achieve Stream-Entry either. The Six Steps require you to actively implement them. Then, when you completely achieve Step 1, the subsequent five steps will carry you forward.

So, for you, the most practical thing is Lester's most recommended teaching: ***get everything by releasing only.** *

***everything means everything.** * You achieve everything you want solely through releasing. This will also allow you to implement the Six Steps.

——Wind 2020.12.16

===== Page 108 =====

Wind: Releasing can achieve anything. Let it become your experience. During my闭关 (solitary retreat), I also achieved many goals. But I didn't use a goal chart. I just listed the things I wanted to achieve, then kept releasing. Later, I found most of them were achieved.

Roller: When you did the闭关, had you already stepped into Step 1?

Wind: That later time, I confirmed the Six Steps. When I confirmed the Six Steps, I knew something fundamental had shifted. Later, I suddenly realized that was what the *Agamas* call Stream-Entry. After that, looking at the尊者's (venerable's) explanations, I knew it was also what Yoga calls Nirbikalpa Samadhi.

Confirmation is achieving Step 1. Only by achieving Step 1 can you cut off doubt. Cutting off doubt is called "confirmation." The entire path will appear before you. You directly know how to proceed to the finish line – a direct knowing, not requiring thought. Then you discover that none of your actions can go in the opposite direction of freedom anymore. This feeling of the flow direction changing is very clear.

I am Infinite: How did you suddenly confirm the Six Steps?

Wind: You mean directly knowing the Six Steps?

I am Infinite: Mm. How long did you release continuously?

Wind: I released for less than a week, continuously.

===== Page 109 =====

Wind: For example, when the physical pressure on me was released, my body suddenly completely relaxed and straightened up.

Now I know this is bound to happen because it's a prerequisite for entering Samadhi and one of the factors preceding the attainment of Nirbikalpa Samadhi.

===== Page 111 =====

When you reach Nirbikalpa Samadhi, you have completely achieved Step 1 of the Six Steps. Completely achieving Step 1 will spontaneously make you fall into the subsequent five steps. Before that, **you must constantly verify the Six Steps, ensuring you are on the path to achieving Step 1.**

——Wind 2020.11.26

===== Page 112 =====

I'll say something very simple: the use of Step 1.

When you want to speak with someone, suppose you have wanting approval. At that moment, you stop releasing. At that moment, a wanting approval is operating you.

If you remind yourself of **Step 1** – I want freedom more than wanting approval and control – you will be able to let this wanting approval surface.

Otherwise, you will go speak, letting that wanting approval stay inside operating you.

So, try to understand the Six Steps thoroughly, thoroughly clear, so that you can continue releasing.

——Wind 2020.10.24

===== Page 113 =====

Step 1: want freedom more than wanting approval and control. If you don't do this, many feelings might not even surface. At this moment, if your wanting control and approval exceeds your wanting freedom, you won't release.

Because wanting freedom hasn't exceeded wanting control and approval, so you suppress it inside; you won't let it out.

Only when you want freedom will you allow it to surface. So, ensure you achieve Step 1.

If you want freedom, you will decide to do it. You will allow it to surface, rather than letting it stay inside operating you.

Allow yourself to be aware of the current feeling. It is either wanting control or wanting approval. Let it go.

——Wind 2020.10.24

===== Page 114 =====

Wind: Are you more willing to stay stuck in wanting control and such, or are you more willing to release them and be free from them?

D 18:07 Of course I want freedom.

Wind 18:08 So, compared to controlling these feelings, you want freedom more?

D 18:09 Yes, indeed.

Wind 18:10 Could you let go of the wanting to control it?

D 18:12 Stuck.

Wind 18:13 Do you want to keep controlling this stuckness, entangled with it till the end, or do you want freedom?

Wind 18:13

===== Page 115 =====

18:13 Want freedom.

D 18:14 Released.

Wind 18:14 Now can you see this wanting control?

Wind 18:14 Has it left?

Wind 18:14 It's gone.

Wind 18:16 This demonstration shows the use of **Step 1**.

Wind 18:16 Six Steps, Step 1.

Wind 18:17 If you're stuck, use **Step 5**.

===== Page 116 =====

Step 1 can only be continuously affirmed. Initially, you might not achieve it. But after you release, you will feel freer. That's the promoting effect of **Step 6** on **Step 1**. It's also the use of the **gains book**. You record your gains. This will make you increasingly realize the value of freedom, and thus increasingly want freedom.

Step 1 might seem a bit abstract initially. But each time you release, you can experience what "freer" feels like. Gradually, it won't be abstract to you.

——Wind 2020.10.1

===== Page 117 =====

Release according to the Six Steps. In one week, you can reach an extremely high state, even enter Nirbikalpa Samadhi. If you drag this process out for a long time, you are definitely not in the Six Steps. Lester tells you: releasing once is equivalent to meditating for several months. One release only takes a few seconds. You only need a few seconds, which equals several months of meditation.

This method is extremely efficient. You can look at the Six Steps and know whether you are in them or not. **If you are in the Six Steps, your release will be continuous, and your joy will continuously increase.**

——Wind 2020.12.16

===== Page 118 =====

This is very simple and also very easy, you just have to make a choice. When you want freedom, when you decide you want freedom more than you want anything in your life, I mean anything – relationships, wealth... when you want freedom more than you want these things, you will get it very quickly. And, when you see that the only reason you want freedom is to have freedom, this will help you make the decision quickly. But you must keep it simple and start doing it, by releasing your feelings to quiet the mind activity. When you do this, you are in the highest state of love, abundance, and this is your natural state.

——Lester

===== Page 123 =====

Now, because the motivation from Step 1 is so strong, I spontaneously enter releasing. I am pushed to release. Therefore, it's difficult to lower myself to a state where I can guide others.

Because once you release continuously, the intellect becomes very quiet. Then you cannot see others as something outside yourself. This way, you can't see the other as having a problem.

Seeing others again as an object separate from oneself requires a great effort. If you don't do this, the feeling will continue to rise upwards. As it rises, duality disappears.

Keep it pure, use the process, *keep it simple, sweetheart*. This is Lester's KISS principle. Lester said, it's very simple, but what people keep doing is making it highly complicated. We can use many language systems to discuss the same thing. We might transform many expressions. But those are not necessary.

What is necessary? **Learn the release process and the Six Steps.**

This is all the tools and maps you need on this path to achieving freedom.

——Wind 2020.10.23

===== Page 124 =====

Wind Discusses the Six Steps

Step 2

Step 2: Make the decision to go free.

***Make the decision to go free. ***

[2020.10.23 Truly deciding means doing it immediately]

Wind: Deciding to be free is not a prayer, not an affirmation. A decision is a decision. It's like you now decide to get up from your seat and walk to the door. **If you decide, you will do it immediately.**

[2020.10.23 Your decision will take you where you want to go]

Wind: **Step 1** is wanting freedom. **Step 2** is deciding to be free.

If you just decide to feel good, or achieve some material goal, then you will stop once you get it.

If you **decide to be free**, you won't stop until you reach freedom.

Because **what you want and decide, you will take yourself there**.

===== Page 125 =====

Wind: Step 2 is just deciding. Decide to be free. Decide to use this release process to achieve freedom.

Sometimes you hesitate, you think "Should I release it or not?" Or you think of using other methods, like awareness, or contemplation. As long as you don't decide to use the release process to achieve freedom, you will keep wandering like this, and you won't be able to do it.

Wanting freedom and deciding to be free are both things you can do directly.

***just want it more, just make the decision. ***

When a wanting control or approval is operating you, if you determine that releasing it would be better than letting it stay inside, you have achieved **Step 1**, and it will surface for you to release.

For example, if you now want to play a game, there is a wanting control operating you. If you feel that releasing this wanting control is more important than going to control, you have achieved **Step 1**, and it will surface for you to release.

Wanting control and approval = wanting the world = moving in the direction of limitation. The direction of limitation has no freedom whatsoever.

===== Page 126 =====

Just released and got a small realization: If you don't release the tendency you use to escape (e.g., subconsciously looking at your phone to maintain control, talking to others to gain approval), then you will escape, suppressing the deeper things you want to escape from underneath.

And this, can be solved by a decision.

***a decision ***

Decide to release this tendency.

Often, due to inertia, you tend not to use release to solve problems, but choose to suppress.

The first reaction upon finding a problem is to cover it up.

For example, my computer just had a problem.

A file wouldn't open.

My first reaction was to suppress the feeling of wanting control and figure out the problem.

Instead of releasing the desire that had already surfaced.

I consciously corrected it.

===== Page 127 =====

2021.1.2 Everyone, at every moment, can decide to achieve freedom. This is complete free will. There is only one thing where you have free will: choosing freedom or bondage.

兰若: So, Lester's awakening in this life was also pre-set?

Wind: Only this one thing, awakening, cannot be pre-set. For everything else, you have no free will whatsoever.

There is only one thing where you have free will: choosing to identify with your body or with infinite being. For other things, anything, there is no free will. Every one of your thoughts is driven by past programs. What you want, what you dislike, depends on the tendency of your programs.

Only one thing is complete free will – **at any time, you can identify with your infinite being.**

Releasing is the way.

FREE: Then, us encountering the Release Method should also be pre-set?

Wind: Of course. If you don't have very, very good karma, you cannot encounter the Release Method. Upon reaching Nirbikalpa Samadhi, each of your past lives will surface. Then you realize that in every event, it wasn't you acting; you have always been infinite being. These later things actually don't need to be said. I still want to emphasize the Six Steps. **Implement them.**

===== Page 128 =====

To completely complete **Step 1**, you need continuous release. All Six Steps need attention. But if your **will power** is strong enough, you could achieve **Step 1** instantly just by longing.

Everyone can be free, as long as you do it.

If you start very fast but stop midway, you cannot be free. **Implement the Six Steps until the finish line. Implementation is necessary.**

倚天: Is deciding to be free the same as deciding to release? Does deciding to release require first seeing that the intellect is the only obstacle to freedom?

Wind: A decision is a decision. Right now, you can release, or you can escape emotions and play with your phone. But **you decide to release.**

When you achieve **Step 1**, you only need to make one decision next: **decide to be free.**

Don't try to break through with any intellectual method. Just follow along with the videos and practice.

Two years ago, I released continuously once for a week. At that time, the agflap within the intellect was mostly cleared. Then I was in a very comfortable state, and the world around me showed unprecedented harmony.

Next, for a full six months, I didn't release even once. Then those agflap came back. I even forgot how to release emotions and desires. I was continuously stuck. That's why I joined the group to communicate.

Later, I found that people in the group seemed unaware of Lester's later audios and the

===== Page 129 =====

existence of the original version of the Release Method. So I translated *The Way* and two parts of the '92 course.

During the translation process, I also reviewed it myself, remembering the key points. So I started releasing continuously again, remembering the lesson from last time, and just went forward all at once.

Before you reach the finish line, you absolutely must not stop.

Because once you stop moving forward, you are moving backward.

If you haven't completely released wanting control, approval, and the fear of death, the root hasn't been cut. Branches and leaves will slowly grow back.

There is no so-called static immobility. **Once you stop moving forward, you are moving backward.**

"I'll do it later" – this is a trick of the intellect. Once you use the future tense, your intellect will let it stay in the future.

"I'll do it later" means never doing it.

In this era, only very few people tend towards freedom.

===== Page 130 =====

Wind Discusses the Six Steps

Step 3

Step 3: All feelings come from wanting approval and wanting control. They are survival programs. Release them.

***All feelings culminate in two wants: wanting of approval and wanting of control. ***

[2020.10.18]

Wind: Step 3 is: all feelings are wanting control and approval. At every moment, you have feelings. The entire world you see is wanting control and approval. You are on guard 24 hours a day, preventing the fear of death from surfacing. The defensive mechanism is wanting control and approval.

[2020.10.23]

Wind: Step 3 is "all feelings are wanting control and approval, release them." **All feelings** means all feelings. You definitely have feelings right now. They must be wanting control or approval. You can release them.

===== Page 131 =====

[Before releasing becomes habitual, follow the process. Don't just be aware.]

[2020.10.24]

Wind: As soon as you recognize wanting approval or wanting control, you will immediately have a natural tendency to let it go. It might dissolve even before you have time to ask.

Q: Sometimes, upon awareness, it goes. Sometimes it's still there.

Wind: So, **use the process**. Don't use a self-invented "just be aware." It won't go. The process is already very simple: allow yourself to be aware of the feeling, be aware if it's wanting control or approval, then let it go.

If you try to skip the process, it won't work. It might work once or twice, but it won't always work. Because the inertia of the intellect is very strong. If you don't use this technique, your habit of suppression will pull you along.

The release process does not conform to people's habits. So initially, you must consciously use the process until you reach a point where the process carries you along.

[2020.10.22]

Q: Wind, when releasing reaches a certain stage, like you, do you still use the process step by step, or does any wanting just leave as soon as you become aware of it, without needing to ask the questions?

Wind: *floats up and out*, like waves surfacing and leaving.

Later in releasing, the momentum is very strong. As long as you make a decision to release, it will carry you along. You don't need to work as hard as before.

[2020.12.30]

Wind: When you release continuously, the questions become redundant. But initially, you still need the guidance of the questions.

===== Page 132 =====

2021年7月26日

[Image of text: When you finish asking "Could you let it go?", is it better for releasing to answer "yes" or "no", or does answering or not answering not matter?]

新时 17:19:33

When you finish asking "Could you let it go?", is it better for releasing to answer "yes" or "no", or does answering or not answering not matter?

[Image of text: At the end of the course, the questions are already very few.]

Wind 17:19:45

At the end of the course, the questions are already very few.

Wind 17:19:49

The questions are **tools**.

Wind 17:20:09

When you need to use them, of course, pick them up and use them.

Wind 17:20:30

But **when you become aware of the desire and it is already released, why would you still look everywhere for tools?**

[Image of text: Understand.]

新时 **17:20:44**

Understand.

===== Page 133 =====

2020.10.23 The key point of releasing is the process, is continuous release. Do not confuse it with awareness and observation from other methods.

清溪: Wind, is it feasible to just be aware of the tendency of wanting and release directly, without being aware whether it comes from wanting approval or wanting control? If not, why?

Wind: You need to be aware clearly to release. When it surfaces to the conscious level, you will directly be aware of it, and then there will be a natural tendency to let it go.

倚天: The key to releasing is the ability to be aware, right?

Wind: No, it's the **process**. No matter how good your awareness ability is, as long as you are in the process, if you are supposed to release wanting control at that moment but you are aware of something else, you will get stuck.

明空: In daily life, do we release when feelings and emotions arise, or do we constantly be aware and proactively ask about the current feeling and proactively follow the process?

Wind: Proactively use the process.

朝颜: Do we need to release one thing at a time, one person at a time?

Wind: No, it's not releasing one event at a time; it's releasing one feeling at a time. Consciously be aware of your feeling and the wanting control and approval it stirs up.

倚天: That is to say, the key point of releasing is to be able to be aware of that "wanting"?

Wind: The key point of releasing is the **process**. I cannot say it's awareness, because awareness is a concept easily confused.

===== Page 135 =====

135

Become aware of your current feeling, then discern whether it is wanting control or approval, then release.

I have practiced many types of meditation, practiced different methods emphasizing awareness. They are really different from the Release Method. Using those experiences to operate the release process only creates obstacles.

清溪: Being aware of wanting control or approval – just being aware of the tendency to want, without needing to be aware of *what* you want approval for, or *what* you want to control. Regardless of the content of approval or control, right?

Wind: Yes. Do you think there must be content? No, the world is not created that way. You first created an intellect. First, there is the tendency of the fear of death. Then there is wanting control and approval. Then there are agflap emotions. Then there are thoughts. Then thoughts project the material world. The material world then connects into event content.

So, event content is the result. Events do not cause the tendency to want; wanting causes events. **Wanting drives every thought creating the world.** Therefore, if you become aware of the wanting, that is the cause. You don't need to correspond it to events.

清溪: I see. I had the direction completely wrong before. Releasing wanting is actually letting go at the causal level, right?

Wind: Wanting is the most fundamental cause.

===== Page 136 =====

Wind: When the process says "allow yourself to become aware," it doesn't mean you dig hard. It means what you become aware of when you do nothing at this moment. It doesn't require summoning effort, doesn't require using control.

Why doesn't the course teach you "how to be aware"?

Because "how" implies an intellectual effort.

For example, if you ask yourself now if you want control or approval, you can immediately become aware. If you can't, then you want to be able to, you want things to go your way – that is wanting control. It's very simple.

So, I say again: **Keep the Six Steps in mind. Keep them by your side. Pick them up and look at them anytime. Any question about releasing can be answered in the Six Steps.**

===== Page 137 =====

2020.10.23 Release enough wanting control and approval. The fear of death underneath will automatically surface for you to release.

芳菲: Teacher Wind, the Six Steps only mention "wanting control and approval." They don't mention "wanting survival," the third *want*.

Wind: This will surface automatically, so there's no need to deliberately operate it within the steps. Lester talked about this in *The Way*.

[Insert a segment of Wind's sharing from 2020.9.30]

Wind: Yesterday, I happened to re-listen to a couple of Lester's audios. He said that before you release enough wanting control and wanting approval, you won't become aware of the **fear of death** (wanting survival, wanting security). The fear of death is deeper. So initially, you don't need to consider it. I know that later versions of the Release Method ask you to pay attention to all three wants simultaneously. But initially, you only need to pay attention to whether it's wanting control or wanting approval. You release these wants that cover up wanting survival (fear of death). It will naturally surface for you to see, and then you can release it.

So, Lester would say it more concisely: Initially, you won't allow the fear of death to surface because you are so programmed. **All your feelings are survival programs.** Their function is to defend you from contacting the fear of death. So, when you release these defensive

programs, the underlying fear of death will automatically surface. ***That's the way it is.***
(laughs)

===== Page 138 =====

**2021.1.17 The CAP state is not the top. Stopping at CAP will develop AGFLAP.
Completely releasing the Three Wants is necessary for freedom.**

Wind: Lester often talks about releasing agflap, but doesn't talk about releasing cap.

天成: Why is that?

Wind: Because **cap** refers to the so-called positive emotions: Courageousness, Acceptance, Peace. Cap can "eat up" agflap. Under Courageousness, you naturally tend towards good actions. In Acceptance, you accept original harmony and perfection.

But when you reach cap, you haven't removed all agflap. You must release wanting control and approval to remove all agflap.

It's like many people ask: Why should cap be released? Because it's not the top. **Cap is relative.**

Even if you reach cap, before you release the Three Wants, you won't completely eliminate agflap.

Because cap is a so-called good feeling. Good feelings correspond to bad feelings.

If you want to control a good feeling, fear develops – fear of losing it. If you want more, craving develops – craving more good feelings.

===== Page 139 =====

If you don't reach the top, agflap will be continuously developed. Unless you reach **Nirbikalpa Samadhi** and make infinite being your eternal identity, you will no longer develop agflap.

天成: Can releasing enough wanting control and approval lead to Nirbikalpa Samadhi?

Wind: You also need to release the **fear of death**.

天成: Do you need to release down to the deeper sense of separation to reach Nirbikalpa Samadhi?

Wind: Release the sense of separation that you are this body. At the moment you release that, you will reach Samadhi, because you have identified with infinite being.

Being in cap only means your current emotional state has reached cap. It can be said that your garbage is cleared to a certain extent.

Release the Three Wants, clear all agflap.

That way you are free. Freedom means you can master the intellect.

Clearing all agflap requires reaching **imperturbability**. Just cap is not enough. When you are in cap, it means you still have corresponding negative emotions very deep down. But in the state of cap, you have more ability to **dig down** and release those extremely deep feelings.

===== Page 140 =====

Emotional Energy Scale

Emotion	Energy consumed by suppressing emotion	Remaining usable energy
Apathy	100%-95%	0%-5%
Grief	94%-90%	5%-10%
Fear	89%-85%	11%-15%
Lust	84%-80%	16%-20%
Anger	79%-70%	21%-30%
Pride	69%-60%	31%-40%
Courageousness	59%-35%	41%-65%
Acceptance	34%-15%	66%-85%
Peace	14%-0%	86%-100%

Yiman's note: AGFLAP is the acronym for the first six emotions on the feeling scale. When mentioned in the context of the Release Method, "agflap" usually refers to negative emotions. CAP represents the last three positive emotions on the scale.

From this table, we can also see why we feel we have no energy to act when in negative emotions: most of the energy is used to suppress emotions.

===== Page 141 =====

Wind: So I don't recommend people summarize their own experiences into methods. Always return to the original process, the complete process.

First, you need to relax your body. Once you notice you are making an effort to release, you need to stop and relax your body. Because many people, due to past wrong habits, are used to making an effort.

When releasing, if you try to find a feeling, you are actually avoiding the current feeling. You are avoiding the current feeling 24/7.

Releasing is not an activity that requires you to exert great effort. Some people might have wrong concepts about release due to wrong practice methods in the past.

Accept unclear feelings. Unclear feelings are a kind of feeling. You need to recognize this. You are never without feelings. You only have times when you don't recognize a feeling as a feeling.

Lester specifically mentioned this **vague feeling**. A vague feeling arises because you are avoiding the feeling. Go feel your vagueness.

"No feeling" is a vague feeling, or an indistinct feeling. Consciously pay attention to your vagueness. First, notice it. Don't be so impatient. If, when you go to feel, your feeling is "no feeling," don't go looking for another feeling. Just allow this "no feeling" to be here. First,

===== Page 142 =====

notice this "no feeling," or blank feeling. Consciously pay attention to it until you recognize it as a feeling.

The first suppressed feeling is the **fear of death** (wanting survival). Then you developed wanting approval and control. They developed into the nine emotional categories, and many, many individual feelings.

In the Release Method, when we say **emotions**, we refer to the nine emotions of agflapcap.

When we say **feelings**, we refer to individual feelings, emotions, desires – all are feelings.

===== Page 143 =====

Wind: Try looking at it more relaxed.

伯利恒之星: Okay.

Wind: You don't need to make it very obvious before releasing. If you make releasing a very painful thing, then of course you won't want to release.

伯利恒之星: True.

Wind: Have a bit of an exploratory attitude, a relaxed attitude. See what happens after the questions. Don't be so bitter about it (laughs). Releasing is not homework.

伯利恒之星: You really understand me. Okay, I'll try to be more relaxed.

Wind: For example, a table of people sitting playing mahjong. Someone says, "It seems a Cadillac isn't bad." You touch a tile with one hand while casually saying, "Oh really? Then let's have a Cadillac."

Hmm, seems a bit impossible? Wanting control or wanting approval? Seems like wanting approval. Could you let it go? Seems like I can.

Check again. Seems a bit lighter. Has my Cadillac arrived? Damn, not yet. Is this wanting control and wanting approval? Just release like this (laughs). You can get a Cadillac in hand while touching mahjong tiles. Finish playing mahjong, released enough. Go outside, a Cadillac at the door.

===== Page 144 =====

冰紫: Can we ask about the three wants together in one package?

Wind: No. Asking in a package won't make it faster. The cause of the feeling, of course, involves all three, because approval is the cause of control, and survival is the cause of approval. But you release the one you are more aware of at this moment.

[2020.9.30 From beginning to end, what to release]

Wind: Releasing emotions is the entry point for learning the Release Method. That is, it teaches you how to release, familiarizes you with the release process. After you are familiar, you release the two wants (wanting control and approval). When the fear of death surfaces, you release the fear of death. It's that simple.

===== Page 145 =====

Wind: If you can release wanting control and approval from the beginning, of course, that's fine. But someone who has never experienced release might not know what releasing is, and might mistake suppression for releasing. At that time, you need to start by releasing emotions to gain experience.

Once you master this method, this process, **the Six Steps are the only guidance you need.**

===== Page 147 =====

Wind 09:26 No need, you just need to decide to pick it up.

Wind 09:26 Release the "wanting," let the whole world become your water glass.

Wind 09:26 When you want to pick it up, you can just pick it up casually.

Wind 09:27 At this point, you won't want to save, because everything is yours. Why would you save?

Wind 09:27 You will only create it when needed.

===== Page 148 =====

Wind: Allowing feelings to surface and leave is indeed a simple description of the release process. Therefore, in terms of method, many Release Method practitioners easily turn it into allowing and accepting.

Without entering the Six Steps, you cannot reach freedom.

There is something we call "**pure awareness**" or "**flow of awareness**." Lester, in his early days, talked about the flow of awareness. He described the ultimate state of being, described it in many ways. But the process to reach it is rigorous.

When people try to introspect, or just sit quietly, it's equivalent to trying to forcibly separate the senses and life force. Before a person reaches the stage of **pranayama**, the life force flows outward, towards the senses.

Therefore, before the life force (prana) at the physical and psychological levels is completely under your control, trying to use the intellect to control your pure awareness will not work. Life force flows inward, senses naturally shut down. At this point, awareness can possibly become pure, leading to Samadhi, the two stages of Samadhi.

The Six Steps are a complete map. If any one step is not done, you will stagnate. When people, within their intellect, think they are maintaining "awareness" and accepting everything, they have actually stopped releasing. They have lost **Step 4**: continuous release.

===== Page 149 =====

在焉: How is the inward flow of life force achieved in the Release Method?

Wind: Continuously release wanting control and approval at the causal level. Because your flow towards the senses = flow towards the world. The world = wanting control and wanting approval.

If you release continuously, the life force will be completely controlled. It will no longer flow outward.

在焉: I feel that putting attention on the abdomen, like straightening the spine, makes releasing smoother.

Wind: Releasing actually doesn't require a fixed posture. Putting attention on the feeling center is correct.

在焉: Chest and abdomen refer to the large area of the chest and abdomen, right.

Wind: It's the **heart chakra** in Yoga.

在焉: You entering Samadhi must be a very deep state of stillness. Can it be achieved just by releasing anytime, anywhere in daily life? Or does it require a certain length of quiet, concentrated release to possibly enter?

Wind: There are two kinds of Samadhi: one with seeds (*Savikalpa Samadhi*), and one without seeds (*Nirbikalpa Samadhi*). When you reach Samadhi without seeds, you can enter anytime, because as a prerequisite, the life force of body and mind has been completely controlled.

在焉: Can you elaborate?

===== Page 150 =====

Wind: You only need a decision to enter. Samadhi with seeds I reached very early, when I practiced the Pa-Auk meditation method in middle school. It suppressed the afflictions.

Nirbikalpa Samadhi in Yogic science is a stage where the direction has already turned, similar to the Buddha's Stream-Entry. The flow of life has changed. In Lester's terms, it's completely achieving **Step 1**.

Next, every one of your choices will naturally tend towards freedom. Only then do you turn from the stream of ordinary beings to the stream of noble ones, and you will never fall back again. There is only one direction to go: freedom.

在焉: How can Step 1 be achieved? Is it an intention, or a result of releasing?

Wind: It is the result of continuously implementing the Six Steps. This can be done through a guideline in *The Way*, such as getting everything you want by releasing only. When you do this, you will slowly discover that what you are seeking in everything is happiness. And the only source of happiness is the intellect quieting down, allowing infinite being to manifest more. Therefore, you will increasingly tend towards freedom.

At this point, you will naturally give up attempts in other directions. All life force concentrates in one direction, leaving only one goal: freedom. This is the complete achievement of **Step 1**. You will then naturally fall into the subsequent five steps.

===== Page 151 =====

美丽人生: If you release the feeling of hunger, do you not need to eat anymore?

Wind: What you release is not the feeling of hunger. The feeling of hunger is a **physical sensation**; it is already the **result**.

You need to release its **cause**: the **psychological feelings**, and the wanting control and approval that drive them, and the **fear of death** that drives wanting control and approval.

The desire for survival is the fear of death. The fear of death is a term Lester often used.

Hunger is a physical sensation. This is already an expression, a result. When you release wanting control, you can turn off the feeling of hunger anytime.

Again, physical sensations are a result, already an expression.

So, I find that many people release on physical sensations. This is not the Release Method. The Release Method releases **feeling**, which is emotion, and the cause driving the emotion – **wanting**.

When you release these causal-level things, then physical sensations, which are result-level things, will change.

If you target the result – releasing on physical sensations – you will encounter many difficulties. Because you cannot change the posture by smashing the person in the mirror.

If you want to change physical pain, release the **wanting to change (control)** .

===== Page 152 =====

Don't release the physical pain. It is a result. If you release the control over it, it will be corrected immediately.

When you release the fear of death, it can bring up painful physical sensations. But the focus is not on releasing the physical sensation. The focus is on your **emotion** and **basic wanting** towards it.

(Wind quoted a passage from *The Way* Part 1)

Student: Once when I went to operate on releasing this fear of death, I brought up some very heavy physical pain. So I must have done something wrong because it took a long time to get over it.

Lester: You didn't release it. Instead, you expressed it in your body. You were letting your body go towards death. **Pain points towards death.** So, you didn't release it; you let it express on the body.

美丽人生: After releasing control, will illness and pain automatically disappear?

Wind: After releasing all psychological feelings towards it, it won't express on the body.

Pain is actually the result of the fear of death expressing in the body. That is to say, if you suppress the fear of death, it will express in the body, forming painful physical sensations. But if you release the fear of death, it will dissipate accordingly. So, **don't do anything outside the Six Steps.**

Besides wanting control and approval, and the subsequently surfacing fear of

===== Page 153 =====

death, **you don't need to release anything else, because everything is a result of these three.**

Before finishing releasing approval and control, the fear of death will occasionally come out, but not frequently.

Note: Lester said that as long as you continuously release wanting approval and control, the fear of death (wanting security/survival) will automatically surface for you to release. Therefore, releasing wanting security is not mentioned in the Six Steps.

===== Page 154 =====

Wind: Physical sensations are already an **expression**.

The first suppressed thing is the **fear of death**. Then it develops **wanting approval**. Wanting approval develops **wanting control**. Wanting approval and wanting control develop into **nine emotional states**.

The nine emotional states develop into many **subtle feelings**. Feelings develop into all **thoughts**. Thoughts project outwards and become your **material world**. The material world includes your body. Therefore, the body and the entire material world are your "creations," a projected result.

When releasing, you release the **emotions and wants** that are the cause. And wanting survival (fear of death) is the cause of wanting approval and control.

All feelings are survival programs. You release **feelings**, not the physical sensations that are already expressed as results on the body.

When you release the emotions, those physical sensations of illness and disease will also dissipate. Because your body is merely an exact copy of your astral body.

The course uses only two days for newcomers to familiarize themselves with releasing emotions. The emotional chart is an aid to help you identify your emotions. Because many people, apart from physical sensations, cannot identify what their current emotion is. So they need the aid of the chart. Soon you can transition to the stage of releasing wants.

===== Page 155 =====

Directly release wanting approval, control, and ultimately wanting survival (fear of death). Clean out the underlying drive. This is the proper use of the Release Method tool.

Wanting control and approval are feelings that limit you. But sometimes we are this foolish: we would rather have limitation than freedom. Sometimes, when you are stuck, it's really because you are unwilling to release them, ***just want it.***

When you recognize that wanting control and approval limit you, you will want freedom more.

——Wind 2020.10.18

===== Page 156 =====

2020.12.12

Wind 10:45 PM Basic wants drive emotions. The nine emotions drive hundreds of feelings. Feelings drive thousands upon thousands of thoughts.

Wind 10:46 PM Wanting survival is the root. Wanting approval and control are the trunk. Emotions are the branches. Feelings are the twigs. Thoughts are the leaves.

Wind 10:47 PM Trimming leaves one by one – when would you ever finish?

Wind 10:47 PM

Wind 10:47 PM So, this is just about **efficiency**.

Wind 10:48 PM Lester said, if you release the nine emotional categories, like releasing fear, it would take hundreds or thousands of lifetimes.

Wind 10:48 PM That's just one emotion.

Wind 10:48 PM If you release thoughts, multiply that by millions of times.

===== Page 157 =====

Wind 10:52 PM The perfect map.

Wind 10:52 PM Change even one part and you cannot be free.

Wind 10:52 PM Implement it and you can be free.

Wind 10:52 PM It's that simple.

Wind 10:53 PM Releasing emotions is also useful, but the **Three Wants** are faster.

Wind 11:02 PM Is your current feeling wanting control or wanting approval?

Wind 11:02 PM Can you allow yourself to be more aware of it?

Wind 11:03 PM Could you let it go?

Wind 11:03 PM How many seconds do these few sentences take?

===== Page 158 =====

Wind: **Wanting to change** is a type of wanting control.

If you really dislike something, you want to change it.

If you really like something, you want to maintain it, want to possess it.

That is all wanting control.

The specific explanation of wanting control is: **you want the world to be the way you want it.**

Wanting control is the most surface wanting.

Why do you want to possess this, want to change that?

Because you want **approval**.

Why do you want approval?

Because you want **security**.

You feel that if others approve of you, you can survive.

Wanting security, survival is the deepest wanting.

Wanting survival develops wanting approval and wanting control.

Wanting approval and wanting control develop agflap.

===== Page 159 =====

Wind: Control is a good thing. **Wanting control is not.** Wanting = lack. Wanting control is a lack of control.

[2020.10.18]

Wind: Continuously release the wanting control and approval on the things you want to achieve, and then you will achieve what you want to do.

===== Page 160 =====

快乐时光: What is it like to release control over the body? Are there any signs before that?

Wind: Release control over the body?

快乐时光: Release control over all feelings.

Wind: Release all feelings?

快乐时光: Mm.

Wind: **Imperturbability** beyond all peace. That is indescribable. *Imperturbability*. Absolute stillness that nothing can disturb.

Lester said, in Sanskrit it is called **Nirvana**. When you temporarily quiet the entire mind through any method, you can briefly contact it. This is what Yogic science calls **Savikalpa Samadhi**.

But in Savikalpa Samadhi, the power of the seeds still exists, so you can fall back. When you reach **Nirbikalpa Samadhi**, all seeds lose their function. At this point, you still have residual karma, but eliminating it is just a matter of time.

Some masters choose to retain those residual karmas longer, to continuously return to the world to help more people. Some masters achieve **Paramukta** and become a **Siddha** (perfect being), directly merging into the infinite.

===== Page 161 =====

许翀: Is this knowledge or knowing?

Wind: For you, it's knowledge.

快乐时光: I don't understand the rest. Just foolishly move forward, release continuously, that should be fine, right?

Wind: Mm, **implement the Six Steps**.

Nirbikalpa Samadhi in the Six Steps is merely the complete achievement of **Step 1**. Then the work just begins. You will fall into the subsequent five steps.

Every choice, every decision you make naturally tends towards freedom. Because the seeds no longer function. This means the direction towards the world no longer works. You are completely oriented towards the one direction of freedom.

宏: Does resigning from a job count as this kind of thing?

Wind: No. This has nothing to do with any action. This is simply you discovering what Lester called "**the only source of happiness**." When you discover it, you can turn direction. At the moment of complete direction change, you will enter so-called **Nirbikalpa Samadhi**. The seeds lose function, meaning the direction of the world completely loses its effect.

清溪: Is it necessary to quit work and leave people? I feel that among people, in interpersonal interactions, the intellect is active.

Wind: Do you want to suppress that active intellect?

===== Page 162 =====

宏: I dislike interpersonal relationships. I very much wish I could live a hermit's life.

Wind: That is "**aversion to the world**."

清溪: Currently, I need to release this active intellect. But after releasing it completely and thoroughly, would the final outcome be as mentioned above? Leaving people?

Wind: It depends on your choice. **Aversion to the world is not wanting freedom**. You need to understand this. Aversion and craving appear as a pair. For every craving for the world you have, there is a corresponding aversion. I find that many, many people mistake "aversion to the world" for wanting freedom.

清溪: Oh, so when truly released and free, merging with people and leaving people are no different? Non-dual? Is that it?

Wind: The eternal peace of infinite being is never disturbed.

===== Page 163 =====

Suppressed feelings continuously drive our subconscious thoughts from the subconscious mind. *Mind is only creative*. Every thought manifests, whether you look at it or not.

Subconscious thoughts are merely those we don't look at now. We program them, letting them run automatically in the background.

So, suppressed feelings are also your feelings. They still drive those thoughts you don't want to see, automatically operating in the subconscious. Therefore, don't suppress feelings. Release them.

——Wind 2020.10.22

===== Page 164 =====

2020.10.15 In daily life, whenever we use the body / use the senses, we can become aware of the wanting behind it and release it.

Note: Step 3 is a huge reminder for our daily release. Behind moving the body, using the body to do something, facing certain sudden events, generating certain thoughts and emotions, etc., there must be the two programs of **wanting control / wanting approval**.

See that all feelings originate from the two wants. Discover anytime, release anytime. Regarding this, how to better practice in daily life? The following sharing might inspire you.

Wind: Yesterday, I had an even deeper experience. I considered it a bit and decided to share it anyway.

It was when I was crossing the street to buy water and food. I noticed my subconscious defense. At a more subtle level, I saw my wanting control. So I released it.

I released continuously for over ten minutes. I naturally closed my eyes and was guided step by step by an inner "**knowing**" all the way back home.

This knowing is not sight, not hearing, not any of the senses. But it is more pervasive than sight and hearing. It was just a very笃定 (certain) knowing, step by step, without hesitation in between.

余生可贵: Is it a kind of trust?

===== Page 165 =====

Wind: If you say trust, there is still duality in that. But that feeling wasn't separate. It was one "knowing" after another occurring. I knew I had to go this way. I knew the next step had to go that way.

Today I'm still releasing, because this morning I used my eyes to work again. But I found I can work with **awareness**.

Now it's about half and half. Sometimes I habitually use my eyes to work. But after noticing, releasing the wanting control of trying to see, I can return to working with awareness.

I am Infinite: You are still working, not in 闭关 (solitary retreat)?

Wind: By "work" I meant looking at the road, looking at things, like brushing teeth, washing face. The problem here is that these really are wanting control. When you go deeper, you will contact it. I even saw that I consciously operate my internal organs. But these things don't need to be considered initially. When some fear of death is released, I find that control over the body itself becomes more obvious.

For example, a simple sitting posture – sitting up requires using energy, requires summoning control. Maintaining the body also requires summoning wanting control.

紫: Does the intellect think that without control, we will die? Because of fear of death, we want control?

Wind: Mm, at the deepest level, it's wanting survival. As you release, it becomes clearer. My biggest problem now is that I easily stop releasing. I have to constantly

===== Page 166 =====

remind myself of the Six Steps. Otherwise, I enter a state of awareness, feeling that things around me are perfectly harmonious.

Whenever this happens, I need to remind myself of **Step 1**. Because this stopping is also due to wanting control.

繁星: Wind, through releasing, have you become calm, peaceful, comfortable? Our purpose in releasing is to find our peaceful self-nature, right? Not releasing for the sake of releasing, maintaining the posture of continuous release. If we are already peaceful, why force ourselves to release? It's only when we are not peaceful that we need to release.

Wind: Each time you release, you will feel higher. The previous peace was only relative. It's just that when you reach a comfortable stage, you lack motivation. Earlier, because you lived in pain, you had strong motivation to release.

Later on, you must strengthen **Step 1**: release for freedom. Lester has an audio, *Get High to Release*, specifically criticizing this approach. This way, you will never reach the finish line. Because this is releasing ***to feel good.***

When you feel good, you stop. When you stop, you are suppressing. The survival programs will develop. If you are not moving towards freedom, you are moving towards limitation.

Therefore, Lester emphasized: **release when you are feeling good**. When high, go higher, *higher and higher*. Don't stop at the current feeling of perfect harmony.

===== Page 167 =====

Go listen to that audio, *Get High to Release*, then you'll understand. ***you don't have to wait you down then release, get high to release. ***

If you feel peace, release that "peace." You will feel even better. Try it and see.

Wanting to maintain this comfort is also wanting control.

If you don't release, you are suppressing. There is no so-called static immobility.

If you are not moving forward, you are moving backward.

If you are not *undoing* your intellect, making it quieter, then your intellect is becoming noisier. Therefore, until you reach the finish line, you must release continuously. **make it constant**. This is precisely **Step 4**.

Survival programs are your feelings. Feelings drive feelings. If you suppress them, hide them. If you don't suppress them, you release them.

If you release all feelings, i.e., survival programs, everything ends. You are free.

There is no intermediate point where you need to stop. So when a student asked him how he should proceed, Lester said in an audio: ****"you stopped. There is no stop in the six steps." ** *

(Wind then translated and shared a passage from *Get High to Release*)

===== Page 168 =====

How many of you are releasing just to feel good? How long are you going to wait? That's your problem. You're not doing it.

What are you doing? You just want to stay on the good feeling. So you only release after feeling bad, so you can continue to get the good feeling. Because there's only one kind of good feeling, and that's the feeling after releasing.

After a while, you feel bad again. So you release to get the good feeling. This goes on and on, delaying the whole process.

If the purpose of releasing is freedom, a few months is enough time to clear all the garbage. If releasing is to get out of trouble, then it becomes an extremely long process.

(Note: The article *Get High to Release* has a very good reminder function. Here are some selected paragraphs from it, thanks to translator Roller)

At the beginning you have no choice. You are stuck in a heavy and painful state. You need the motivation to get out of hell to let you release. But now you have progressed and risen. That should be in the past.

The reason for releasing should be to go towards freedom. The highest, best, most wonderful feeling and state you can get is complete freedom. Do you believe that?

Well, then why don't you go all out to reach the highest state, to go to freedom? That's because you are holding on to this heavy state – the "ego."

===== Page 169 =====

The reason you can't get out of trouble quickly is that after releasing, you feel good. This causes you to stop releasing after achieving your goal. If you release for freedom, you won't stop. You will cherish every opportunity to gain freedom. Every dip (down) is a perfect opportunity for you. Every dip is a perfect opportunity to release and rise up.

You haven't fallen into the subsequent steps of these six steps because you missed the first thing – wanting freedom. Instead, you want to satisfy the ego, satisfy the "I" – this sense of self.

You don't want freedom. That's why none of you have gone all the way yet.

Chasing the wonderful states of the external world, every time you get a bit of happiness, you will get a bit, then another bit of pain. If you look at it, this is so obvious.

Every day proves it to you. **Your happiness is not about satisfying the intellect. You cannot win! For every bit of happiness gained by satisfying the intellect (body-mind), you suffer great pain!** Every thought has a certain amount of pain attached to it. Why? It diverts your attention from your being. When your intellect is quiet, you will be in the most wonderful place.

Therefore, I suggest you wake up from the dream. ***Release when you're high. *** It should be written in your notes in capital letters: **RELEASE WHEN HIGH. GO HIGH TO RELEASE.**

===== Page 170 =====

All the suppressed energy is now trying to push up. And you are trying to hold it down. Stop holding it down. Every bit of it will release. It will immediately discharge. Suppressing it is holding onto the ego program.

The sense of self (ego) contains all likes and dislikes, all thoughts. You must shift your attention away from it and place it on being.

***Release when you're high.** * The higher our state, the closer we are to our being.

The peak state and stillness are the same thing.

When you *go high*, you are full of energy. In states of apathy and grief, you have very low motivation.

Up here, your motivation, your energy can reach its peak. Therefore, enter that zone and then dig out the fear of death.

Down here, you will continue to be stuck in it and unable to let go. Going high, you can face the fear of death. And, when you release most of the fear, you can release the remainder relatively easily. Go release.

If I had said these things to you a while ago, it would have been meaningless. Because you were stuck in AGFLAP, unable to see clearly. All you saw was AGFLAP.

===== Page 171 =====

But each of us has already entered this realm. We know how we feel. We can be in it, then dig deep and face the fear of death, the insecurity, the fear of life.

This way, you will get rid of all fear.

Fear is unnatural. What does eternal life have to fear? Especially the fear of death. So, start here. Focus here. ***Feel high, then dig into the fear of death and release it.***

The intellect must become quiet. Then you can identify with your being. This is the ultimate state.

This is what I want to say to you today. Get out of the pit, rise up, finish the process! It only takes a few months or less. If the **first step** is achieved – wanting freedom more than you want to satisfy the ego – then the other steps can be achieved. And then you will consistently implement the Six Steps.

This is quite exhilarating, because you will go higher and higher until you can go no higher. There's nowhere to go – you are the entire universe, you are infinite. Simply put, you will identify with your being, "**I-am-ness.**" Then, you will see the whole truth. Only *I Am* exists. Everything else is imagination, a fantasy.

So, I say, release. Keep this in mind: ***Go high and release.***

===== Page 172 =====

Of course, if you are in a low state, release to go high, so you can release deeper. Don't stay there. Move on from there to higher.

Don't stop. Go higher. Use the highness to release until there's nowhere to go; you are the entire universe.

===== Page 173 =====

2021年3月13日

@風 If you keep going higher and higher, continuing, continuing, charging forward without stopping, will you not experience low points? Can you charge directly to Nirbikalpa Samadhi?

Wind 01:45:53 So-called low points are heavy emotions.

Wind 01:46:21 When you reach a high point, you invite the fear of death to surface. That is a very heavy feeling.

Wind 01:46:58 Lester described it as a **roller coaster**.

Wind 01:47:12 When you go higher, you can also let lower feelings surface.

Wind 01:47:25 Each time, you will surge high, then have a low point.

Wind 01:47:35 Each low point is an **opportunity to surge even higher**.

Wind 01:47:58 Until you fall down, and the result lands you in your **infinite being**.

Wind 01:48:19

天成 **01:48:27** So that's how it is.

===== Page 174 =====

Wind 01:48:54

That's because you can no longer surge higher.

Wind 01:49:03 The low points are also released completely.

天成 **01:49:59** Does a low point manifest as being stuck?

Wind 01:50:04 Being stuck is just you **wanting control**.

Wind 01:50:15 A low point is just a heavy feeling.

Wind 01:50:24 You allow it to surface, allow it to leave.

Wind 01:50:27 Then you won't be stuck.

Wind 01:50:34 If you are stuck, just release wanting control.

Wind 01:50:37 It's very simple.

天成 **01:50:50** Are heavy feelings the fear of death?

Wind 01:51:12 Every feeling is heavy.

===== Page 175 =====

Note: Regarding "don't stop releasing just because you've reached a good state," here is a segment of Wind's sharing from 2020.9.20 to remind us. At this time, Wind had not yet entered an excellent stage of continuous release. Soon after, in a week, he made a breakthrough.

Wind: I remember two years ago, that was my peak period. I think I was mostly in cap most of the time. But I knew there was a lot of garbage underneath that I didn't want to look at.

Later, I stopped for a long, long time. I just didn't want to release. I still hadn't decided to go all the way to the finish line. I wanted to stay in that beautiful state. Then soon, those negative emotions came back.

After I stopped releasing, this relatively good state only lasted a few months before returning to the original state. The intellect became noisy again.

But my current feeling is very bad. Because I had experienced a relatively high state before. After falling back down, every day is torment. It's very uncomfortable.

To use a crude metaphor: it's like a pig in a pigsty. After tasting fresh food, it no longer finds swill delicious. Returning to eat swill is much more uncomfortable than when it didn't know fresh food existed.

I always stop. But I did realize that the intellect is a garbage dump. If you live in the intellect for a lifetime, how miserable! The same desires and reactions come and go. It's very programmatic.

===== Page 176 =====

Note: When we generally mention "getting everything by releasing only," our understanding of "everything" might often be things like obtaining money, getting a certain object, restoring physical health, learning a foreign language, acquiring a certain skill or talent, obtaining some superpower, etc.

Actually, "everything" doesn't just refer to a stage-by-stage goal. You can magnify your awareness of "everything" in any matter, big or small. Because every moment, we actually have things we want to do. Just like simply lifting an arm, turning off a light.

Can we effortlessly let the arm lift automatically through releasing? The following dialogue of Wind guiding a group member might give you some inspiration on "getting everything you want by releasing only."

JianWang: Wind, Lester used "raising a hand" to illustrate "*get everything by releasing only*." Can you demonstrate this?

Wind: Want to try it? You can try it now. What do you want to do? What is the next thing you want to do?

JianWang: For example, "raise my hand."

Wind: Mm, can you see if this is wanting control or wanting approval?

JianWang: Control.

===== Page 177 =====

Wind: Did you let it go?

JianWang: Yes.

Wind: Is there any left?

JianWang: Yes, there is.

Wind: Become aware of more. Has it left?

JianWang: More subtle ones are coming out.

Wind: Mm, keep releasing them. As you release, do you see that you are less and less of a *doer*?

JianWang: Slowly, the motivation to raise the hand gets stronger and stronger. Okay, it raised naturally.

Wind: *That's it.* Anything, you do it by releasing. This is *get everything by releasing only*. Literally.

JianWang: Every movement, every action has "control."

===== Page 178 =====

Wind: Regarding goals, the explanation in the fourth video is like this: Write down your goal (in the present tense). Then look at your goal. Release your **first feeling** towards the goal. *first feeling*. Okay, done. It's that simple.

After releasing the first feeling, look at your goal again. Release the first feeling at this moment again. Continue until you **feel that the goal is already achieved**. Note: "**already achieved**."

Actually, I've basically repeated almost all the content above. The rest is just repetitive guidance. The original Release Method is really very simple.

I used to set goals and release many times. Now, I rarely set goals, because I find there's nothing I truly want.

Let me talk about my own experience with goals: "**Goals are a method to keep you releasing continuously**". You look at the goal. As long as you don't deceive yourself, a large number of feelings like 'impossible' will arise. Of course, there will also be some anger, grief, etc. All sorts of emotions. Release them one by one according to the process. After releasing, there is a clear and 笃定 (certain) feeling, a 'knowing' that it is mine.

===== Page 179 =====

Just look at the goal. An emotion arises, release one. Look at the goal again. Has it reached an "already achieved" state? If not, then there must be wanting control and wanting approval (emotionally, it's powerlessness, lust, anger, fear, etc.). Release the top feeling again, one by one, until all are cleared.

In my personal experience, if you continue like this, you will reach a state of "I am very confident the goal will succeed." But this state is not okay. This should be around Pride and Courageousness. This state still needs to be released.

I have tested the goal process many times. Generally speaking, underneath this emotion of "I believe it will definitely be achieved," there are many more subconscious emotions. After releasing, many more will arise.

What is the feeling of a completely released goal? It's the moment of "**knowing**" (without thinking, without believing) that the goal is already mine. Very clear, very 笃定 (certain). It's as if it's right in front of me. At this time, you won't want to do anything to get it, because you are completely sure it's already yours. At this time, I usually won't think about it anymore. I'll do other things. Then it naturally comes.

This goal process is almost infallible. You can start with small things. Lester said, if you cannot be a **winner**, that feeling of defeat will always accompany you.

So, once you set a goal, you must achieve it. Therefore, don't set goals that are too big at first, making you shrink back. Accumulate release momentum by achieving small goals. Each success, write down the gain. This way, you will become more and more proficient at using the goal process.

===== Page 180 =====

I am Infinite: I haven't really achieved anything through releasing.

Wind: Me too, before. Later, listening to Lester's audios, I found I had a limiting belief: "I cannot release on a goal to the point of achieving it."

Behind this, there was a previous feeling of frustration. In the *Winner* video, Lester said, "**You must be a winner, even if only to draw out the subconscious aversion, you must be a winner.**" You shouldn't keep that "feeling of frustration," that "I can't" feeling, in the subconscious.

Because I found that initially, when people start releasing, they are all ambitious and want to achieve goals. After that, an idea develops: "Being too attached to goals makes releasing stuck easily." Haven't most people had this thought?

Later, I realized that this limiting belief is wrong. You are actually saying, "I cannot achieve goals." And "I cannot" is a feeling of frustration, **apathy**. Individuals, in their practice, invent many limiting statements. Lester never said these. So in later audios, I often see Lester correcting students' limiting statements.

The so-called "goals hinder your release" – actually, it's not like that. It's your feeling of frustration (powerlessness) that hinders your release.

Goal setting is part of the Sedona Method process. Its purpose is to draw out the emotions and basic wants you have hidden.

A person who truly experiences perfection and desirelessness is another matter. But

===== Page 181 =====

if, when you start releasing, you avoid goals and want these things, you are not releasing them; you are avoiding looking at them, suppressing them deeper.

Lester's Release Method has already formed a very practical, gradual system. The method introduces some tools you might use. The purpose of the goal tool is to let your suppressed feelings surface. After you slowly change this habit and release the frustration about goals, you won't need to set specific goals anymore. But "changing your 'cannot' to 'can'" – this thing is very important.

Look at the emotions behind the goal. Trace them back to wanting control and wanting approval. Just let them surface, let them go. Repeat this process. The design of these processes is to help you release continuously.

The so-called goal process is a way to draw out suppressed emotions and wants from the subconscious. If you are already in a very troubled emotion and it's very obvious, you don't need to operate the goal process first. Release what you can be aware of.

Just release. Metaphysical discussions don't really help much. Release, and you will clearly know what's going on. I mean intellectual questions. Those questions are just trying to fill your knowledge with a certain kind of intellectual talk. In this complete system of the Release Method, all questions can be solved by releasing.

Regarding metaphysical discussions, it should be said like this: No matter how many definitions we give to "truth," it is not truth itself. Release, then personally experience it. This is infinitely more useful than discussing it ten thousand times with the intellect.

===== Page 182 =====

Wind: Set a goal for one or two weeks. Goals that take too long will make you lose motivation and, in fact, put you in procrastination.

The feeling of impossibility is you being in an agf emotional state. Behind it are wanting control, wanting approval, and wanting security.

Achieve a very small goal – no more than ten minutes.

Achieve a general goal – half a day is enough.

Achieve a goal you think is very difficult, a big goal – how long does it take? I think no more than a week.

If you can't do it in a week, **you haven't truly used the Six Steps.**

So, don't fool yourself. **easy or impossible.** Simple, or impossible. Can you grasp this concept?

时代万物互联: There are only these two choices. Either simple, or impossible. No third option.

Wind: Mm.

Cynthia: The releasing you mentioned is continuous release, right? Achieving a very difficult goal in a week, this week should be continuous, uninterrupted release.

Wind: Continuity is key.

===== Page 183 =====

Wind: A major purpose of goal setting is precisely to draw out these suppressed frustrations.

So, I even suggest that when you fail upon the deadline, write down "failure," face the accumulated frustration, and release it.

You cannot achieve success while keeping those opposing programs suppressed in the subconscious. Failure to achieve means there are still programs opposing it within you, that's all.

Previously, you kept frustration in the subconscious, unseen. Now you see it. Therefore, drawing out these frustrations through goal setting is a good thing. When frustration surfaces, you can decide to release it or suppress it back. I decide to release it. Be smart.

If you don't draw it out and release it, you will never have the ability to achieve goals. Therefore, even if you resist it, you must set goals. It's very simple.

If you avoid looking at it, it will stay inside and operate you.

[2021.1.3]

Achieve the goal first. Otherwise, it's hard for you to decide to be free.

===== Page 184 =====

Wind: (If the goal expires without achievement), you must write down "failure" and then release on the feeling of frustration.

Then set a new goal. It can be the same goal. But you must approach it with the attitude of a new goal, like facing that goal for the first time. Otherwise, you will be stuck in a rut and procrastinate.

===== Page 185 =====

2020.11.24 Release on a goal until what extent? Release until you feel the goal is already achieved, very clear and 笃定 (certain), completely sure it is already mine.

Wind: Put in some effort. First, achieve a goal.

Go All The Way: Now in apathy, don't want to do anything (laughs). Just thinking about putting it off, release in the evening. Just not now.

Wind: (laughs)

Go All The Way: Previously, when I released, I basically wasn't sleepy. But on the first day of 闭关 (solitary retreat), I was particularly sleepy.

Wind: Do you know why?

Go All The Way: Why?

Wind: Because you are **forcing yourself to release** (laughs). Forcing, the intellect will resist. The way it resists is by getting sleepy. When you try to solemnly prepare for a big release, this is what happens. If you insist on putting on an attitude of "I'm ready, I'm going to start releasing now," of course the intellect will resist.

I am Infinite: For example, a goal like a pot, I can accept. It's only 500 bucks. If not, ten bucks. If not, one dollar.

I am Infinite: I feel my frustration isn't very strong. It's quite easy to release.

Wind: Are you used to it?

===== Page 186 =====

伯利恒之星: Just smashing the pot in despair. Smashing the pot is just avoidance. As long as I avoid, I won't taste the pain of failure. You must not let failure become a habit.

Wind: The feeling of complete release is, **you will completely know that it is yours.** Then you will naturally let it go. Your intellect will no longer revolve around it. Then it will come. At this moment, you will see, taste what you want, because you are incredibly sure you already have it. So you will no longer have expectations, because you have already obtained it. You will naturally enjoy it and then let it go.

The feeling of complete release on a goal is not that you believe it will come in the future. It's that you see it as yours right now. You *know* it is yours. That is complete release.

I suspect most people have not experienced this kind of complete release on a goal. He will "**know**" that he already has a pot. There will be no doubt, because he knows.

===== Page 187 =====

Wind: How do you feel when you think of the car you own? Even though you don't look at it now, you are clearly and 笃定 (certainly) sure it's yours.

倚天: The intellect no longer revolves around it. Is that truly letting go?

Wind: Here, "the intellect no longer revolves around it" means there are no sentences. Even if you consciously think about it now, you will immediately perceive, "Oh, it's already there," and then naturally let it go.

Goal release reaches this level, then you have initiative. You're not pitifully releasing and then looking around thinking "Has God bestowed it upon me? Have I completely surrendered?" You release until it falls into your lap.

伯利恒之星: You must have initiative, not wait.

Wind: It's like suppose you have a girlfriend. When you wake up every day, you haven't seen her, but you know she is your girlfriend. So every time I ask, "Is the goal done?", I'm not just asking whether the physical object has arrived. I'm asking, **have you completely released on your goal? Is there a clear knowing?**

Roller: If there's still a trace of doubt, not 笃定 (certain), it's incomplete.

Wind: Mm. First, you need intention. Then release all feelings about it. Then you get it.

===== Page 188 =====

I am Infinite: I think it will come, but I don't think it will come right now. It will be delayed a few days.

Wind: That's not right.

伯利恒之星: It must be now. Wherever you are, it must be realized now.

Wind: Your intellect is making it stay in the future. I'll tell you why. Because the intellect doesn't distinguish tenses. The intellect thinks in images.

Because the intellect thinks in images, when you say "it will come," the picture presented is "not here."

You must release until it is "already there" for it to manifest in the physical world.

伯利恒之星: So there is only "have" or "have not." You explained clearly enough this time. I didn't fully understand before.

Wind: The intellect only thinks in images. Creation occurs in beams of light, occurring frame by frame. So our world screen appears continuous.

===== Page 189 =====

伯利恒之星: Just now, I released a lot of control and approval. I think we must release for freedom, not to make life better.

Roller: Right. Making life better makes it easy to stop.

伯利恒之星: When we release to achieve goals, whether it's a girlfriend, money, or a pot, the purpose is not to make life better. Because that's not enough. It's truly for freedom. Making life better actually complicates things and would definitely take much more time.

Wind: Goals are meant to draw out your **aversion to the world**. What's so good about the material world? What's so good about this car frame? (laughs) Nothing in the material world is particularly good.

伯利恒之星: Exactly. Nothing good. Lester didn't stay behind because this place is good, but to let everyone rise to his level.

Roller: Let's transcend the material world first.

伯利恒之星: This is a must (laughs). Otherwise, it's just empty talk.

Roller: I see so many of my friends indulging in luxury and dissipation.

Wind: However, you still have to achieve goals. The longing for freedom is not built on aversion to the world.

伯利恒之星: Right, you must ***master** this world*.

===== Page 190 =====

Roller: Mm, you must become a **winner**, otherwise you'll be *pushed* around by this world.

伯利恒之星: So our goals must definitely be achieved, as trophies of freedom.

Roller: Must be achieved. My knees can bear it.

伯利恒之星: Wind, even by *get everything by releasing only*, you don't need more than 3 months, right?

Wind: As long as you are on the Six Steps. *get everything by releasing only* is a very good method to operate the Six Steps.

Roller: *bravo*, after all, it's Lester's favorite teaching.

伯利恒之星: Mm, you will keep achieving, achieving, achieving.

Wind: Lester said, because you always have wants. You want this, you want that. You won't stop. So you won't stop releasing either.

Roller: I also want to learn to play the piano, learn to play Joe Hisaishi's pieces. Indeed, there are many wants. All get through releasing.

伯利恒之星: I think the goal release method suits us best.

Roller: Yes, this way you have the motivation to release. Otherwise, you'll just keep wanting good feelings.

===== Page 191 =====

伯利恒之星: Otherwise, you'll just endure being a loser. The most failed thing is this: clearly we can do it, yet we still choose to be a loser.

Wind: The process of releasing a goal to complete manifestation is very wonderful. (laughs)

伯利恒之星: Then let's go experience it. (laughs)

Wind: You just release, release, watch it become clear bit by bit, watch all impossibilities vanish.

===== Page 192 =====

2020.3.11 Pay attention to external confirmation. When a real change occurs within, the external world must change accordingly.

Wind: Furthermore, I want to emphasize something completely different from what the current spiritual circle tells you. This thing is: **You should value external confirmation.**

Step 1: *mastering the world*, then, **mastering the mind.* *

If you feel very good right now, but you are powerless over the world, then your subconscious is suppressing those agflap. Therefore, Lester's teaching emphasizes **external confirmation**. This is something almost forgotten by all his later students.

大黃猫: What is external confirmation? Still not quite understand.

Wind: Think of something, and it happens. An effortless thought, and things appear there, just like in a dream.

Through releasing, don't compromise.

The first step to freedom is mastering the world. Then you release craving and aversion about the world. But if you can't do it, and you hide the "I can't" in the subconscious, you cannot be free. **You must be a winner.**

This is something Lester repeatedly emphasized with his students. But most of his students compromised.

===== Page 193 =====

The reason I say to value external confirmation is that many people mistake a superficially good feeling for freedom. Their world hasn't changed because the subconscious still holds those pictures.

A person who has truly changed their intellect must have their world change accordingly. Because what is the world? The world is merely a projection of your bunch of thoughts.

===== Page 195 =====

Wind Discusses the Six Steps Step 4

Step 4

Step 4: Release continuously.

***Make release constant. ***

[2020.10.18 Continuous release, no stopping]

Wind: **Step 4** is release continuously. Continuous means continuous. You do it the first time, then you can do it a second time, a third time, a fourth time... until the last time, reaching freedom.

Lester said ***"there is no stop in the six steps." ** * There is no "stop" in the Six Steps. Continuous means continuous.

[2020.10.24 Release continuously, let it become a normal state like breathing.]

Wind: Let me explain **Step 4**, *make release constant*.

Because until now, **suppression is your normal state**.

===== Page 196 =====

So you ask, "Does this need releasing? Does that need releasing?" Do you need to ask, "Do I need to breathe?" Why don't you ask, "Do I need to suppress this?"

Because suppression is your normal state; releasing has become your abnormal state. You need to make releasing a constant, moment-by-moment normal state, just like breathing.

Breathing wasn't automatic initially either. Including your internal organs, initially you operated them consciously. Only later did you hand them over to the program to run automatically.

It's not necessary to do nothing else, but **releasing cannot stop**. Once you stop, like an airplane accelerating for takeoff, you need to get it running again.

Lester said, make release constant, let it become your new habit (*make release constant, let it become your new habit.*)

First, take all the time you can to release. Then, you will find that you don't need to "do" anything; things happen naturally. You watch the body move. So you can release continuously without needing to distract yourself by operating the body to do things.

Releasing is letting feelings surface and leave. Release once. New feelings emerge. You then release a second time. This is called continuous release. If, at this moment, you don't let the feeling leave, but push it down, this is called stopping. This is very simple.

You yourself will know if you are releasing continuously.

===== Page 197 =====

2020.11.28 Release once, again, and again. Let feelings rise up and float out continuously throughout the day.

Wind: So-called continuous release is you release once, then release again, then release again. When stuck, it's the same. Every time you're stuck, you want control, so you release wanting control. Treat each time you're stuck as if it's the first time you're stuck releasing.

If you really release continuously like this, reaching a stage where you spend more than 50% of your time releasing, you will find it surpasses the habit of suppression.

When it becomes your new habit, you will find releasing is as natural as breathing. This simile of being as natural as breathing is just a metaphor, not instructing you to release with your breath.

Lester described: Even when you are with others, you can release continuously, all day, without interruption. **You've probably experienced the state where it comes up and floats out, comes up and floats out.** You must reach it, achieve this.

Really, there is so much "garbage." Occasional release also yields some benefit. But if you want to release it all, a large amount of release, continuous release, look at the Six Steps. You must keep release constant. Continuously throughout the day, let feelings rise up and flow out. You become aware of a certain feeling and release it. It's a bit like you sit and watch it, watching it happen continuously.

Comes up and floats out.

Comes up and floats out. Won't stop.

===== Page 198 =====

2020.10.23 Release feelings, then release the next feeling. When releasing feelings becomes the norm, feelings will continuously surface and leave like waves.

在焉: Wind, when you normally release, is it like breathing? Do you still ask yourself questions like "Can I let it go?" Or do you just release directly? Is your usual release like being in a constant state of relaxation?

Wind: In the second week, feelings continuously surfaced and then left, like waves.

But when I stopped, a glance at the Six Steps immediately showed me which step I had a problem with, and then releasing resumed immediately. The process didn't change; it just became more direct, with fewer operations.

I felt I was continuously on the Six Steps, and these six steps formed a huge driving force, keeping the release going. Realizations occurred frequently. At that time, you might be carried away by them, but as long as you continue to remind yourself of the Six Steps, you will continue releasing and reach higher peaks.

Susan: Don't you need to specifically recall something to evoke an emotion?

Wind: No. If it's not in the Six Steps, you don't need it. Notice **Step 3** is "All feelings come from wanting control and approval, release them." **All feelings** means all feelings. You definitely have feelings right now. They must be wanting control or approval. You can definitely release them.

Anytime, you can use this method. It's very simple. Enter the Six Steps.

===== Page 199 =====

Step 3: At this moment, is your feeling wanting control or wanting approval? Release them.

Step 4: Release continuously, make it a normal state.

When you release once, your feeling rises. At this time, new feelings emerge. Are they still feelings?

Of course, they are.

Are they still wanting control or approval?

Of course, they still are.

Therefore, you can continue releasing.

Release again, your feeling rises again. The feelings that emerge are still wanting control and approval. You can still use the process to release again. It's that simple.

===== Page 200 =====

2021年3月17日

[Image of text: Teacher Wind, before you became free, roughly how many hours out of 24 hours per day were you in a releasing state?]

大黄猫 20:09:09

Teacher Wind, before you became free, roughly how many hours out of 24 hours per day were you in a releasing state?

[Image of text: Actually, as long as you spend more than 50% of your waking hours each day releasing, you will find the inertia of release gradually becomes greater than suppression.]

Wind 20:16:00

Actually, as long as you spend more than 50% of your waking hours each day releasing, you will find the inertia of release gradually becomes greater than suppression.

Wind 20:16:12

Then, you will release continuously.

Wind 20:16:24

You will release very naturally.

Wind 20:16:33

Releasing will become the norm, like breathing.

Wind 20:16:42

You will reach 24 hours.

===== Page 204 =====

204

[2020.1.3 When the habit of release is greater than the habit of suppression, continuous release will happen.]

文兰: When releasing happens every second, or when it's automatic, do you just automatically release all feelings, without distinguishing between approval and control?

Wind: Releasing happens as soon as you identify it. Sometimes it happens so fast that your intellect doesn't have time to understand. When releasing continuously, feelings emerge like waves, and you just watch them flow out.

Initially, your habit of suppression is greater than your habit of release. You need to operate the process repeatedly. **When you make release your normal state, continuous release will happen.**

[2020.10.23 The importance of continuous release is like an airplane taking off.]

朝颜: Wind, in these two weeks of releasing, have you exceeded the amount you released in the past two years?

Wind: It's not a matter of quantity, it's a matter of **inertia**. Releasing is like an airplane accelerating for takeoff. If you run and stop, run and stop, you will never take off. Only when you charge forward all the way can you accelerate to the point of taking off.

===== Page 206 =====

206

[2020.10.11 Initially, suppressing feelings is a habit. Become aware of the wanting at every moment. Continuously releasing can undo the habit of suppressing feelings. Release becomes your inertia. Release becomes the norm.]

慧轩: Is it that you don't even have time to feel the emotion, it's released as soon as it appears?

Wind: Almost like that. Desires are gone as soon as they're touched. As release accelerates, you'll find that what were previously high points are actually very low. Desires will be noticed instantly.

慧軒: Feelings are gone, beliefs are gone, it's empty. No desires, life is really meaningless. The ego wants nothing.

Wind: This cannot be imagined with the intellect. I wanted to release all the way to the end, but now I really can't sit still. Just now, I went for a run on the bridge to burn off excess energy. This should be the immense energy brought by release. I only understood what continuous release meant in the last couple of days. Basically, each release brings a surge of very充沛 (abundant) energy.

巨廷: Are you releasing all the disharmonious energy in your life? Or is it targeted at specific people, things, events?

Wind: The **Three Wants**. Because at every moment you live in wanting. Finish releasing one, another comes. Finish one, another comes.

文敏: In my heart, I envy Wind very much. I also want to reach that stage.

Wind: Just use the method correctly.

===== Page 207 =====

207

ZOEY: After releasing, has the frequency or intensity of emotions and desires triggered by the external world changed?

Wind: It's not that simple. I'll explain in more detail after my run.

(Later, Wind continued to explain)

Wind: This question is like this. Approval and control are the world. There is strong craving and aversion for the world.

It happens every moment. I am amidst these wants, like a fish in water. But if you decide to release continuously, letting go of each one as it comes, you'll soon find yourself in this ocean of desires.

If you release continuously for a few days, you will be very, very peaceful. Underneath this peace, many strong desires will surface very obviously. When noticed, they are just released instantly.

Releasing becomes the norm because you discover that suppressing them underneath is unnatural. You've been unconsciously suppressing them all along. This is a deeply ingrained, powerful habit. When enough wanting control is released, this habit also loses its power, and you tend more towards natural release.

At a certain point in releasing, there was a moment when I suddenly felt that the body was not me. It was just moving, but there was no self operating within. But this identification with the body immediately returned. At the same time, I noticed it was wanting control, and this wanting control was released. The following experiences,

===== Page 208 =====

208

my intuition tells me it's not suitable to share. I'll continue releasing.

倚天: It seems that at the advanced stage, indeed, you release as soon as you notice. But why, at the beginning stage, even when noticed, you can't release immediately, and need to repeatedly operate the questions?

Wind: Like the metaphor I just used: a fish accustomed to the sea won't notice it's in water. Because the habit of suppression is a strong tendency. So you need to consciously become aware and make the decision to release repeatedly through the questions.

But when you reach a point where this deeply ingrained habit is released, then releasing – this natural tendency – itself becomes your habit. At this point, you easily make release constant, *make it constant*.

In Lester's words, you just watch those limitations float up and then float out (*you just watch it floats up and floats out*).

But before reaching the point where that habit is reversed, you must do it consciously, otherwise you'll be dominated by the habit. This is the importance of the process. The process for releasing desires roughly operates like this.

===== Page 209 =====

209

[2020.10.14 Wind shares his experience of continuous release]

Wind: In these past few days of continuous release, I've had some experiences. I didn't share them the first two days because this might be施加影响 (exerting influence). I'll talk about some now, hoping to encourage you all.

This is a chat between me and a friend. I've removed his parts.

(The following is Wind sharing chat records with a friend from 10.12-13)

[2020.10.12] In these past few days of continuous release, I've experienced some things. Continuous release indeed brings forth intense energy, and indeed, I have twice experienced "falling out" of the body center. Last night, I really couldn't sit still anymore, so I went for a few runs on the bridge. On the third day, I didn't sleep. Around the second night, some drowsiness welled up, and then I released wanting control. A kind of inexplicable energy surged up.

The power of continuous release is immense. Freedom truly must be experienced. So I'm sharing my experiences from these past few days. It's a bit astonishing, so I didn't施加影响 (exert influence) in the group. Do you want to hear about it?

Yesterday, during one release, I felt like I "fell out" of my body. This happened when energy was continuously surging. Initially, as I moved my body, I realized that I usually use wanting control to walk. That is, I consume a portion of energy to control my body's movement. When this was noticed, it was quickly released.

===== Page 210 =====

210

Then, suddenly my perspective changed.

The body walked automatically. Arms and legs automatically "floated" along. And I didn't know where I was, watching it. This perspective lasted about two minutes. I first noticed that every time I move my body, I expend energy. That is, every action I take actually involves wanting control. And the moment I noticed it, it was released. This happened after several days of continuous release. Subsequently, I understood why each release brings immense energy. Because actually, I have been using this energy all along to suppress myself. This is caused by my own wanting control.

However, soon I realized this was a huge "realization," and therefore wanted to maintain this "state." As soon as I wanted to maintain it, I fell out of this state. So it only lasted two minutes. But this experience greatly encouraged me. My motivation to release is even stronger.

I share this experience, hoping it can also give you some encouragement. (laughs) Keep going.

[2020.10.13] I find that when you release very *high*, the form of resistance changes. Although releasing becomes very easy, you lack motivation. You often stay in a very good state and enjoy it. After releasing two or three times, you spontaneously stop. You need to constantly remind yourself to continue. I need to think of the word *better*. There's something better ahead. Don't stop here.

A couple of days ago, I released on the fear of death once. I found, as Lester said, when the fear of death is released, wanting approval and control also dissipate in large quantities. At the same time, I saw how this world is constructed. For example, our moral values,

===== Page 211 =====

211

our nobility and baseness – ultimately, it's all for maintaining the body's survival.

In our world, sacrificing for the survival of others – why is this considered noble? Because subconsciously, we see the body's survival as the most important thing. Therefore, we approve of those who sacrifice for the survival of the masses.

The entire world, it's just survival programs. It equals control and approval.

Well, theoretically, I knew this long ago. But seeing it was still shocking. For example, I look up and see the ceiling. The ceiling is actually wanting control and approval. Very magical. Because I have feelings towards it. Feelings are wanting control and approval. **Apart from my feelings, there is nothing else in the world. nothing out there.**

Step 1, wanting freedom, can be consciously increased. Just remind yourself. But if you don't remind yourself, you'll forget. It's very easy to forget. Many people wonder why these simple Six Steps need to be written down. And *get everything by releasing only* – why write it down and put it in a visible place? Because it's really easy to forget. Moreover, you inherently have infinite energy.

Yesterday, there was another thing. I was running on the bridge to the end, all the way down, and didn't notice a car parked ahead. At that time, my whole body was brimming with energy. I reached out and pushed. That car was actually moved sideways by one meter. I didn't feel tired. After getting home, it took a long time for this feeling of 全身精力充沛 (whole body brimming with energy) to gradually calm down.

This feeling is different from *watch it happen*. Because continuous

===== Page 212 =====

212

release indeed, as Lester said, will cause the body to release very powerful energy. It can be too much for the body to handle, so you need to go out and be active. When active, I'm just

expending excess energy. And yesterday, I roughly understood where this energy comes from. It's always been there. I just usually use it to suppress my feelings.

When not used to suppress feelings, it tends towards the infinite.

The force of that push of mine should be greater than that of the world's strongest strongman. But my physique is small, no muscles. We are really severely limited by our bodies. Lester also said that standing at the center of a nuclear explosion, if you don't resist, nothing will happen. However, I have experienced heat. Not resisting *heat*, indeed, it's not hot. This is simpler. You can try it.

Keep going, *make it constant*. You don't necessarily need to set aside specific time to do it. Use all your time to release. That is to say, there's no need to wait for an opportunity to 闭关 (go into solitary retreat). Now, as soon as you can feel feelings, you can release. **We live in wanting every moment, like fish live in water. Notice wanting control and wanting approval, release them immediately. focus on these two wants. Doing this will be much easier.**

===== Page 213 =====

213

[2020.10.14 The effect of a few days of continuous release is far greater than years of intermittent release.]

I am Infinite: You release wanting control. But I release wanting to change. I rarely release wanting control. I think wanting control is composed of a bunch of wanting to change. What do you think?

Wind: The course says wanting control. When Lester speaks, he often uses wanting to change. Wanting to change, wanting to push it away, wanting to hold onto it – these are all wanting control. Wanting to change is a type of wanting control.

If we need to be more specific, then we can say wanting to change. Sometimes we want to change, sometimes we want to maintain – this is all *wanting of control*.

I am Infinite: Right. You said this very well.

Wind: I have used the Release Method intermittently for six years. The effect is not as good as a few days of continuous release (laughs). How important continuity is!

I am Infinite: Right, continuous release keeps deepening. Intermittent release won't work.

Wind: I experienced what Lester said in the video: helping others is helping oneself. A while ago, I translated Lester's audios and the '92 Release Method course. During the translation

process, I effectively reviewed it myself. And this time, I found issues I hadn't noticed even after listening many times. This allowed me to continue releasing.

===== Page 214 =====

214

I am Infinite: What was the process like when you continuously released down to the fear of death? The general method and process?

Wind: The method is very simple. Keep the Six Steps by your side. What is my current feeling? Wanting control or wanting approval? Can I notice it? Has it left? Can I notice more wanting control or wanting approval? Can I let it go? I use the process for releasing desires from the 1992 Release Method.

Each release, I would see a little bit of freedom. Then I would remind myself of **Step 4:** release continuously. The method for continuous release is to continue looking at whether I want control or approval now. If I feel vague about this, I immediately sense that I want to change this situation. And this is wanting control. Noticing it, I immediately have a tendency to let it go.

In the middle, of course, many situations occurred that made me stop (get stuck). I noticed, reminded myself of **Step 4** (continuous release).

If I found myself using force, effort, entanglement, I reminded myself of **Step 5** (release wanting to change).

Later, when strong joy emerged and I had no motivation to release, I reminded myself of **Step 1** (what I want is freedom).

When I didn't know what to release, I reminded myself of **Step 3** (all feelings are wanting control, approval).

Each time this happened, I would immediately notice this wanting control or approval.

===== Page 215 =====

215

Desires would come one, be released one. Come one, be released one. The fear of death (wanting survival) spontaneously surfaced to the surface, as Lester said.

The first release on the fear of death was the most difficult. When the fear of death first surfaced, it was like touching a red-hot iron with my hand – I immediately withdrew. I released wanting control repeatedly. Then, when I touched it again, releasing once, it became simple afterwards. The tendency to escape is so strong that we tend to suppress the fear of death deepest. Each release on the fear of death (wanting survival) weakens this habit of escape.

I'd better achieve the final state first before sharing more. I'm going to release. Everyone, keep going! See you! (laughs)

===== Page 216 =====

216

[2020.10.30 Wind shares changes in his body and life after continuous release.]

Initially, I achieved everything by releasing. Later, I cleared most of wanting control and approval. I began to focus on the fear of death. So I released a lot of the fear of death. An indescribable sense of security enveloped me like this.

At this point, as soon as I had a thought, things would happen. I didn't even need to release on it deliberately anymore.

A few weeks of release, and you can do these things.

Also, I actually no longer need sleep or food. I don't need sleep now. I'm so energetic that I even have to run on the overpass to burn it off.

This started in my first闭关 (solitary retreat), within the first week of release. As long as you continuously release wanting control and approval, the body will surge with endless energy.

The emergence of this energy can even be too much for the body to handle, so you need to go out for a few runs to burn it off. (laughs)

At that time, you will naturally stop sleeping. You don't need to deliberately resist sleep. Just use all your waking hours for releasing.

Mm, if you are not tired, then release, one after another. If you feel tired, sleeping does not affect releasing.

I'm just illustrating this point: using all your waking hours for release will make you progress very quickly. I vaguely remember Lester mentioning in an audio that if you

===== Page 217 =====

217

are releasing before you sleep, you will continue releasing in your dreams, on the astral plane.

So, you can sleep. You don't need to deliberately force yourself to stay awake. When you release to the point of boundless energy, you will naturally stop sleeping. Is this clear enough? (laughs)

Go ahead. I wish you success. (laughs)

Yes, why not use this method to its fullest? It can bring you even greater benefits.

===== Page 218 =====

218

[2020.11.7 Things happen with just a single thought.]

伯利恒之星: Big progress these past few days, right? (laughs)

Wind: Have you experienced peace? It's a feeling of time standing still. I just looked at the descriptive words for Peace on the emotion scale: infinite, never aging, immortal. It's this feeling.

伯利恒之星: Not yet (laughs). Only experienced a few seconds of losing the fear of death.

Wind: Previously, I mistakenly took apathy for peace. That was very wrong.

伯利恒之星: Haha, I've been like that for many years.

Wind: Have you experienced *imperturbability*?

伯利恒之星: A few seconds. Not completely imperturbable. A preview. Then I fell straight back down.

Wind: That should be a huge encouragement. (laughs)

伯利恒之星: A little bit. I remember that feeling every day.

Wind: I've stayed in many five-star hotels continuously without spending money.

伯利恒之星: Haha, just like Lester. That can be considered a huge success experience.

Wind: Actually, this isn't the first success experience from this time. Last time, I already stopped accepting money and stopped working, because I strongly felt I didn't need money anymore. So

===== Page 219 =====

219

indeed, I didn't need money anymore.

伯利恒之星: You can still do it now, right?

Wind: Mm. Since last time, I've been continuously experiencing what Lester called **things happening with a single thought**. This has become a habitual experience, so I didn't specifically emphasize it.

(Note: In this conversation, Wind also mentioned some super-experiential things, similar to what Lester once talked about. Because they are not suitable to include in a publicly circulated booklet, some dialogue has been omitted, and only parts are selected. Wind personally verified Lester's statement that "with just a single thought, things happen effortlessly." Let us also reach this state through continuous release.)

===== Page 220 =====

220

And actually I'm asking, so why don't we go all the way and get perfect freedom, so that we have no more troubles, no more pain, where we can have everything just by a thought.

We will do it someday, everyone of us.

Why not do it now?

——Lester

Anything happens with no effort, just by putting a thought in our quiet mind, and it manifests very quickly. So why not do it in the next few months?

Be intelligent.

——Lester

===== Page 221 =====

221

[2020.11.24 Continuous release is achieved by relying on the Six Steps, not by external actions, not by 闭关 (solitary retreat), or turning off your phone.]

Go All The Way: These past two days, I still can't release continuously. And on the first day of 闭关, I was particularly sleepy.

Wind: So I don't recommend 闭关 for others. (laughs)

Go All The Way: As soon as I release, I get sleepy. If I don't release, I also want to sleep. I simply can't release at all.

Wind: Locking yourself away isn't particularly useful. Karma cannot be locked away.

Go All The Way: I didn't lock myself away. I do things as usual. I just didn't look at my phone, didn't look at the group. The result was extreme sleepiness. That was my 闭关. It was a bit better the second day.

Wind: But the efficiency of release also didn't reach your desired standard, right.

Go All The Way: Yes. I completely can't get back to the breakthrough state I had that one day of continuous release. I'm constantly stuck.

Wind: Continuous release is achieved by relying on the Six Steps, not by external actions, not by 闭关 (solitary retreat), or turning off your phone. (laughs) Enter the Six Steps, and you can release continuously even while chatting.

Go All The Way: Right. Last time, I released continuously for a day even while chatting.

===== Page 222 =====

222

Now, I can't even release for ten minutes. It's like I suddenly forgot how to release.

Wind: Just return to the Six Steps. Actually, I don't recommend 闭关, unless you release to the point where your natural tendency is to disconnect from the outside world.

Go All The Way: I thought my phone was distracting me, making me unwilling to release.

Wind: No, it's your *karma* (laughs). It's your program that makes you not release. **Take full responsibility.** Don't blame your phone.

Go All The Way: I thought disconnecting from the internet would help me release continuously.

Wind: This is a misunderstanding many have. Looking for causes outside. For example, some people think work holds them back. Some people think if it weren't for their current situation, they would have been free long ago. Some people think family holds them back... In reality, none of these are true. **The only thing that can hold you back is yourself. take full responsibility.**

Go All The Way: I forced myself not to look at my phone, so I could focus on releasing. As a result, the phone indeed had no effect, but I still didn't want to release. So it's really not the phone's fault. I just won't give up. I thought external things could affect my release.

Wind: Just release. Don't worry about 闭关 or chatting. If external things could make people achieve the Six Steps, saints could be mass-produced. Just lock everyone up and force them to release. (laughs)

===== Page 223 =====

223

[When you release continuously, you will automatically isolate. When you are determined to go inward, no person or thing can disturb you.]

[2020.10.23]

Wind: When you release continuously, you will automatically isolate.

The Six Steps don't ask you to quit your job, nor do they ask you to isolate. They just ask you to release continuously. **When you release continuously, isolation will happen automatically.**

Continuous release does not require reliance on a quiet environment. Because your world is merely the projection of your thoughts. You cannot change the cause by doing something to a result. If you feel noise, it's just a feeling. Return to **Step 3**. Release your current feeling of wanting control and approval.

Initially, you might find it difficult. So you can first use all the time that doesn't require mental work. When you do this, continuous release will generate a momentum. It will make your releasing happen more and more simply. At this point, you can release even while doing things.

Then, releasing further, you will find you don't need to do things anymore. Because you are no longer creating that picture. You are no longer creating the picture of "I need to work."

===== Page 224 =====

224

[2021.1.7]

倚天: "When you release continuously, you will automatically isolate" – does that mean that after entering continuous release, naturally no one will disturb you?

Wind: Of course. The outside world is originally your projection. **If you are disturbed, it can only be because you wanted to be disturbed. You used your thoughts to create the situation of being disturbed.**

倚天: During your闭关, you didn't encounter any disturbance?

Wind: No. **Once you are determined to go inward, nothing can disturb you.**

倚天: Is it that there is external stimulation, but you have no reaction? Or is it that naturally, there really are no external disturbances?

Wind: Same thing. Outside is only your thoughts. Initially, you are still creating some events, but those are your desires disturbing yourself.

Later in releasing, especially when intensively releasing the fear of death, when wanting control and approval are mostly gone, the world will not disturb you at all. If you are in the woods, this will be even more obvious. Poisonous snakes and fierce beasts will stay far away from you.

倚天: For example, you are in a retreat room. Someone knocks on the door. Does it just not affect you? Or is it that once you enter continuous release, no one will knock at all?

Wind: After releasing enough wanting control and approval, **no one will knock at all.**

倚天: I see.

===== Page 225 =====

225

[2020.10.30 Don't look for opportunities to stop yourself.]

Wind: Don't look for opportunities to stop yourself. Isn't the feeling of releasing wonderful?

[2020.12.28 Continue, continue, continue.]

Wind: After reaching a lighter state, you should continue releasing. Clear out the underlying feelings all at once.

Don't look for opportunities to stop yourself.

After reaching a lighter state, you should continue releasing.

Clear out the underlying feelings all at once.

——Wind

===== Page 226 =====

226

[Whether or not you set goals, as long as you can keep releasing continuously and have the motivation to release, it's fine.]

[2020.3.16]

天成: Teacher, I just wrote down many goals I want, and set a time for them. During the process, as long as I release continuously, and don't keep staring at the goals, just implement the Six Steps, can I still achieve them?

Wind: Yes.

[2021.7.26]

安心自在: Is it necessary to list goals for release? Or is it also okay to just release the current feeling?

Wind: *it's up to you.* Release, you must follow your own inner rhythm.

===== Page 228 =====

228

[2020.10.18 The only reason for being stuck is wanting control.]

Wind: Step 5 is the one you might use the most initially, because you will often get stuck. But being stuck is only because you **want control**. It's that simple.

Release this wanting control operating you. The feeling of being stuck immediately becomes smoothness.

Wind Discusses the Six Steps

Step 5

Step 5: If you are stuck, let go of the wanting to change the stuckness.

***If you get stuck. let go of the wanting to change the stuckness. ***

===== Page 229 =====

229

[2020.9.23 The more stuck you are, the more you need to release.]

The more you encounter a stuck situation, the more you need to release. Release the desire to change. Otherwise, you suppress it into the subconscious, and it will keep operating you. You will remain stuck.

At this moment, you must decide to release that wanting control which is causing the stuckness. Make a decision to transcend it. You need to decide to transcend it to notice it. Allow it to surface and leave, then do it again.

Don't try to suppress it forcefully, but don't run away either. Just face that stuckness until it's released. Don't do other things to escape.

===== Page 230 =====

230

[When not releasing, i.e., when stuck, release the desire to control or change the situation.]

Hale: *If you get stuck anywhere, release the desire to control or change the situation of being stuck.*

This step is extremely important. It is the safety valve of the Sedona Release Method, the guarantee that pulls you back when you go off track.

*Especially remember: **when we try to change or control what we feel or think, we easily get stuck.** Therefore, when we release the desire to change or control our current feeling, the overall state will also change accordingly.*

It's very simple. If the following situations occur, release the desire to change or control the situation.

© Too many feelings, can't handle it © Getting further and further from releasing © You forget about releasing © You feel you just can't let go no matter what © You can't accurately grasp your current feeling © You feel a particular thinking or behavior pattern is especially hard to release © You want to skip the process and release quickly

===== Page 231 =====

231

[2020.10.24 Face, allow, release.]

Wind: Don't fear the habit of being stuck. **Allow it to surface in order to release it.**

When the feeling of being stuck emerges, you have a strong tendency to want to change it. Your thoughts at this time are driven by that wanting to change. Any intellectual attempt to modify the process stems from this reason.

Can inertia be solved by suppression?

Not facing the stuck feeling is suppressing it back.

Inertia is nothing but a feeling driving it. Return to **Step 3** of the Six Steps: all feelings are wanting control and approval. Release them.

===== Page 232 =====

232

[2020.10.18 Because you want to escape the feeling, you cover it with a layer of vague feeling. Release wanting to change, and the feeling becomes clear.]

Wind: If you're stuck, you must first release the stuck feeling, release the desire to change. You cannot keep holding onto the resistance to that stuckness while releasing. That's like stepping on the gas and the brake at the same time.

Inability to release is being stuck, *stuckness*. A gripping sensation. The feeling sticks as if glued, not leaving. Or you subconsciously want to run away, afraid to touch it. This is all being stuck.

We tend to do other things when feeling stuck, waiting until the feeling is less sticky before releasing. I found this is wrong. As Lester said, doing this suppresses it into the subconscious, letting it operate you continuously.

(Wind quotes Lester from *The Way* Part 1)

Talk to the workshop leader and have him guide you, or you just keep releasing the stuck feeling. See that when you don't release the stuck feeling, you let it keep operating, and that keeps you stuck.

stuck – being stuck, stagnating. Any feeling that makes you stop is the feeling of being stuck. There isn't a special feeling called "stuck."

Also, when directly facing the deepest fear of death, you can get stuck. Most people will get stuck there.

===== Page 233 =====

233

Including not being able to see the feeling, **vague feeling**. Because you want to *run away*, you cover it with a layer of vague feeling. You need to release the desire to change it, release this stuck feeling, and then you can see underneath again.

For another example, not being able to feel a specific feeling on some topic is also a kind of stuckness. For instance, someone says, "I know I want to control something, but I can't feel it." That's being stuck there.

I am Infinite: This should be flexible, using various techniques to stimulate it.

Wind: That's the *elementary way*, the elementary school method.

The postgraduate way Lester mentioned is to release the desire to want to change the stuck feeling. That is, do you find this feeling too vague? Do you want to change it? Release the wanting to change it. This vague feeling will immediately become clear.

(Wind quotes Lester from *The Way* Part 1)

Just release the stuck feeling, or even the vague feeling. You might not even be able to see it because you are trying to escape it, or at least want to change this vague feeling – whatever it is. After it leaves, you will have the ability to approach the fear of death again.

This is what Lester said. Lester specifically talked about the不明显 (not obvious) feeling, *vague feeling*. He specifically talked about this.

===== Page 234 =====

234

When the feeling is vague, you want to change it. Because when the feeling is vague, you want to make it clearer. This "wanting" is wanting to change. Once noticed, you can release it. After releasing, it becomes clear.

I've operated this many times. It's indeed the *postgraduate way*, much more concise and efficient than the *elementary way* of using scenes to evoke feelings.

I am Infinite: So, the reason for not being able to feel is that there is something like the desire to change, or something else attached on top, disturbing your perception. After releasing these, you can feel it.

Wind: Yes, that's what I mean. The *vague feeling* is covering it. This is a method repeatedly explained in *The Way*.

===== Page 235 =====

235

[2020.10.23 When the feeling is vague, release the wanting to change it. The feeling becomes clear.]

Wind: For a vague feeling, release the wanting to change it. It becomes clear.

Every current feeling is wanting control or wanting approval. If you can't identify it, it's a vague feeling. Release the wanting to change it. It becomes clear.

Once clear, you can detect whether the current feeling is wanting control or wanting approval. Then you can continue releasing.

As long as it's not clear, there is a wanting control. **The method to handle any situation in release is within the Six Steps. So do not use methods outside the Six Steps.**

Step 3 is to become aware that all feelings are wanting control and approval, and release. If you can't do this step, it means you are stuck. Apply **Step 5**.

Inability to release continuously is also being stuck, driven by wanting control and approval. In the course, the instructor says, "When your feelings emerge, don't suppress them, but focus more on your **wanting**." That is, when releasing, you allow the feeling to surface, but become more aware of your "wanting."

This is **Step 3** of the Six Steps.

Become aware that all feelings are wanting control and approval, and release them.

===== Page 236 =====

236

[2020.10.23 You are not without feelings. You may just be suppressing them.]

chloe: I thought I had released until there were no feelings left. So, "no feeling" means my feeling is vague.

Wind: It's not "released to the point of no feeling." Because if you truly had no feeling, your experience would be very wonderful. It would be a constant feeling of oneness. Pure love would emerge. Because your infinite being is just that wonderful.

If you don't have this wonderful feeling, it means you still have many suppressed feelings inside. You have just suppressed them, escaped from feeling them, rather than releasing them.

[2020.10.23 Lightly allow yourself to notice the wanting to change. Release wanting to change, and you can resolve the stuckness.]

Wind: After noticing, did you release?

I am Infinite: No. As soon as I noticed, it seemed to automatically shrink back.

Wind: That's being stuck. Releasing stopped – that's being stuck. You want to release, but releasing stops. This is called being stuck.

I am Infinite: It's been like this all day today. Very few successful releases.

===== Page 237 =====

237

Wind: That means the "wanting control" program has surfaced. This is exactly the time to release it. **The more stuck you are, the more you need to release.** Because this allows you to undo the program causing the stuckness.

First, allow yourself to notice the stuck feeling. Then notice that you want to change it. Lightly allow yourself to notice that you want to change it. Then it will dissipate.

Now look at your current feeling. If it's still stuck, then continue to allow yourself to notice it, then notice the wanting to change it. Then, the wanting to change will continue to leave.

Because there's a lot of suppression, you need to release continuously. But if you continuously release wanting to change, release it completely, this stuck program will completely disappear and never reappear. Subsequent releasing will, in most cases, become very smooth and you won't get stuck again. Doesn't that sound great?

Getting stuck might still happen once or twice, because some stuck programs are suppressed very deeply. But it will no longer be a normal state.

===== Page 240 =====

240

[2020.11.26 What to do when continuously stuck.]

天成: Wind, how did you break through the stuck programs? I find I've been stuck these past few days. I've been in a hotel all week.

Wind: When stuck, just release wanting control. But be aware that your karma will drive you to act. Therefore, you will do other things. At this point, you will find that no matter what you do, as long as you release, you will be more proficient. Paying attention to this will promote your release.

天成: Do it a couple of times, then go look at my phone. Or go out for a meal.

Wind: That's why Lester didn't suggest people go on 闭关 (solitary retreat). He asks students to **do it in action**.

天成: What does "do it in action" mean?

(Wind quotes Lester from *The Way* Part 2)

So, there is no obstacle in action. The obstacle is identifying with the limited body and mind, identifying with the ego.

If you try to not do any action, you will not succeed. Because your karma is now driving you to act. So if you want not to do any action, you will not succeed. Whatever your karma is, you will do it.

So wanting to do nothing is useless. Only releasing is useful. Only releasing will give you all the paths. As fast as you do it, it comes that fast.

===== Page 241 =====

241

So, action, rather than being an obstacle, is a real help. Because when you are in action, you are pushed by feelings. And feelings, when you are in action, bring up more feelings, giving you the opportunity to release all feelings.

So you must do it in the world. You must do it in action. You cannot isolate yourself from the world to do it. When you isolate yourself, you are only escaping.

Wind: If you 强行闭关 (force a solitary retreat), your intellect will tend to escape. Because it's like you're saying, "I'm ready, I'm going to release you." Actually, it's not necessary. You can just release directly, release lightly.

Continuous release does not require avoiding action at the behavioral level. As long as you have things you want to achieve, you have goals. You can continuously have motivation to release. If stuck, use **Step 5**.

天成: Feeling continuously stuck.

Wind: That's continuously wanting control. Actually, encountering stuckness often is a good thing. It indicates that your control programs are surfacing. Each time you release wanting control when stuck, you undo some of it. This phase will get much better after you completely step out of agf. The release of lap will be much smoother.

天成: My emotion is around Anger here.

Wind: The state of anger can also make people stuck. But you have the energy to deal with it.

===== Page 242 =====

242

天成: I remember you sharing in the group in September that you were stuck for a while, not even releasing once. Did you have such a phase?

Wind: Yes.

天成: How did you break through later?

Wind: When you feel frustrated while releasing, you must consciously release. Decide to release. At the same time, notice your wanting control. Release your resistance and opposition.

天成: Release the resistance and opposition by releasing desires?

Wind: Mm. This stage is very difficult. I know this. You will resist releasing. First, you need to clarify that you want to be freer. Then you need to keep deciding to release. Only release the most surface stuff. After releasing the most surface, decide to release the most surface again. Continue by deciding to release, one after another.

When you get stuck again and again, release wanting control again and again. Each release, you should feel more joyful and lighter. This is the application of the Six Steps.

When you reach **Nirbikalpa Samadhi**, you have completely achieved **Step 1** of the Six Steps. Completely achieving Step 1 will spontaneously make you fall into the subsequent five steps. So there's no need to elaborate much on this point.

Before that, you must constantly verify the Six Steps, ensuring you are on the path to achieving **Step 1**.

天成: Before reaching Nirbikalpa Samadhi, you need to continuously work hard,

===== Page 243 =====

243

cannot relax, right?

Wind: Yes. As Yogananda said, before reaching Nirbikalpa Samadhi, you still cannot relax.

天成: So what I need to do now is to continuously release the stuck programs.

Wind: But don't try to release them all at once.

天成: I have this tendency.

Wind: You need to release the most surface one. Release once, the feeling gets better. If you release again, the feeling gets even better. Do this patiently. It will clear the stuck programs quickly.

天成: When I'm stuck, I doubt myself. I wonder if I should go back to the stage of releasing emotions. The intellect says, you haven't experienced releasing emotions enough.

Wind: Haha, don't easily regress yourself. The Six Steps don't tell you to regress. **All answers are in the Six Steps.** As long as you deviate from the Six Steps, don't believe anyone. **The Six Steps are the perfect steps.**

===== Page 244 =====

244

[2020.12.16 What to do if you are very angry and can't release?]

杼心: Teacher, I have another sticking point. Some things trigger my rage. I want to kill that person, want to curse loudly, swear. At times like this, I can't release quietly. What should I do?

Wind: First, **allow the emotion to express itself.** Then you can release.

杼心: Can I curse out loud, not to the person involved?

Wind: Mm. If you really can't control it, you allow yourself to lose control a little bit. Then lightly pay attention to your feeling.

杼心: So, if I can control it, it's better not to go crazy?

Wind: Don't suppress the feeling, but don't let it erupt too violently to the point of losing control. You should be especially careful when encountering strong emotions.

杼心: When I really want to express but choose to hold back, that's suppressing the feeling, right?

(Below, Wind quotes two passages from Lester)

We are now spending 99% of our time on the subconscious mind, suppressing those accumulated feelings from the past. If all the anger surfaced at once, we would be completely out of control and might hurt someone. Therefore, it is necessary for us to suppress that accumulated anger.

The same goes for grief. If grief surfaced all at once, we would be overwhelmed by grief to the point where we could not control ourselves.

===== Page 245 =====

245

This applies to all emotions. There is so much accumulated emotion from the past that we must spend most of our time suppressing this pressure.

I call them pressures because every subconscious feeling wants to surface and show itself. We let it surface very carefully and let go of control, releasing the compulsions and drives in the subconscious, draining them.

...

This technique first shows you the complete picture of the mind and emotions, and how they relate. This technique allows your subconscious mind to surface, from where we don't look at it, to appearing before you – so that you can do something about it.

*It shows the four things we can do with emotions and feelings. The worst thing we can do is **suppress**. The second slightly less bad thing is **escape**. The third thing we can do, which is the beginning of release from suppression, is to **express** your feelings or emotions. The fourth thing is what we are going to do: **drain** your suppressed emotions.*

—About Releasing (1), audio content from Lester's early days of founding the Release Method

Wind: These key parts have been translated. If you don't allow it to express, you are suppressing it. But if too many feelings surface at once and you lose control, you also cannot release. So you must let it surface very carefully. This process should not use force.

木: What to do when emotions are out of control?

Wind: If emotions really get out of control, let them be out of control for a while. Allow them to express, then you can release.

===== Page 246 =====

246

[2020.11.10 When feeling angry, allow yourself to express. You don't need to finish expressing. As long as you don't suppress the feeling, you can release.]

在焉: When angry, turn inward. Don't suppress this energy. Instead, experience your angry energy and release it. Isn't that enough? Expressing it outwardly to others is an old habit. At that time, you are manipulated by the emotion and lose awareness.

Wind: I know what you mean. In Vipassana, they teach that.

在焉: Lester said to take 100% responsibility for oneself.

Wind: Lester said **expression is the beginning of release**. It's not about using expression to replace release. *let the things come out*. Review *The Way: In the world, when you want to go out, you have to suppress, otherwise you would be killed. If you express anger to the wrong person, that person will either beat you up or shoot you. This situation is getting worse. Yesterday, hundreds of police officers were patrolling the streets in California to stop gang shootings. Yesterday, three gang shootings occurred in Los Angeles.*

You can't stop it outside. But here (where you learn to release), you have a very good opportunity to express and release, move forward, move up.

He didn't say you should express everywhere. (laughs)

Wind: The discussion above was a bit messy. Let me summarize briefly. First, I know many people have learned things from other teachings and introduce concepts like "with awareness" and "without awareness" into this.

===== Page 247 =====

247

However, Mr. Lester's meaning is that we have **four ways of dealing with emotions**:

The first, the worst, is **suppress**. The second, slightly better, is **escape**. The third, the beginning of release, is **express**. And what we want to do is the fourth, called **release**.

Because expression is the beginning of release, you will find that if you don't allow expression, you will continue to suppress it underneath.

Don't introduce the concept of awareness. Because sometimes this kind of "expression with awareness" actually implies a kind of suppression.

Theoretically, awareness is good, I know, pure awareness. But introducing these concepts actually confuses these simple teachings.

Lester's meaning is very simple: **You must allow yourself to express. Then you can release**. Allowing yourself to express doesn't mean you have to finish expressing. For

example, you might want to get angry. At this time, you subconsciously want to suppress it through some method, even the Release Method.

Now you allow yourself to express. Perhaps at the moment you allow expression, you can immediately become aware of it. Just as you're about to get angry, you find you have released it. You don't need to finish the expression.

时代万物互联: Release as soon as you get angry?

===== Page 248 =====

248

Wind: Yes, often like that.

在焉: Understandable. When not suppressing, people are free. They can choose to just release, or choose a way to express to others. When suppressing, people are not free. They might be even angrier, just not expressed. Or the expression might be distorted.

Wind: Mm. When not suppressing, you can choose to express or release. Actually, if everyone really practices this, you will find this point: you might express a little bit, and then immediately be able to release. If you don't allow expression, you might never be able to release.

For example, if you can't sit still but force yourself to keep sitting and releasing, you might be stuck there all day, fighting with the situation. At this time, as long as you allow yourself to stand up and walk around a bit, you might be able to release smoothly.

I am Infinite: You must finish expressing, otherwise the intellect easily deceives itself. If allowed.

Wind: People who have truly released will have this experience: you don't necessarily finish expressing. Sometimes you're getting ready to argue, and suddenly that feeling comes out, is released, leaves, and then you don't want to argue anymore. (laughs)

===== Page 249 =====

249

[2020.11.10 Expression is the beginning of release. When any emotion or feeling emerges, resisting it is not allowing it to express. Allowing it to express allows it to be brought out for release.]

Wind: This is a passage from *About Releasing*: "It shows the four things we can do with emotions and feelings. The worst thing we can do is **suppress**. The second slightly less bad thing is **escape**. The third thing we can do, which is the beginning of release from suppression, is to **express** your feelings or emotions. The fourth thing is what we are going to do: **drain** your suppressed emotions."

I am Infinite: I've also strongly discovered these past few days: don't suppress your expression of emotions. Just let yourself express! After expressing, I find releasing is very simple. But suppressing expression and then releasing is very difficult.

Wind: The beginning of release. (laughs) *the beginning of releasing the suppressed feelings.*

I am Infinite: Because even feeling the emotion is difficult. The level of suppression is appalling. I suppress expression very severely.

Wind: Every suppressed feeling wants to leave.

I am Infinite: Right.

Wind: Another point is that when you are in **apathy**, you really don't want to move. At this time, forcing yourself to be diligent is also suppressing apathy. You are not letting apathy express. So you need to allow yourself to be lazy,

===== Page 250 =====

250

and then bring this feeling out.

When you are in fear and anxiety, forcing yourself to decide and act is the same. This suppresses the emotion, not letting it express.

I am Infinite: Oh, I see. I find I didn't understand expression enough.

Wind: You might think only strong emotions like anger count as expression.

I am Infinite: Right.

Wind: But if you are clearly in apathy, and you strongly resist it, trying hard to act outwardly, this is also suppressing it.

I am Infinite: (laughs) Indeed.

Wind: For example, if you clearly feel lazy, but force yourself not to be lazy. Real changes in action only occur after you release and cause the emotion to move up.

===== Page 251 =====

251

[2020.10.23 Control, approval, security are not bad things in themselves. But "wanting" keeps you continuously driven by a sense of lack.]

Wind: The release process is a technique to awaken the innate ability to release.

You can control feelings and release. Actually, Lester used the phrase "**control your mind.**"

But "effort" is "wanting control."

Wanting control = lack of control.

So, once there is effort, there is wanting control, and you will get stuck.

When stuck, a "wanting control" is operating. If you don't release this operating program, you will remain stuck.

When you release this wanting control program, you feel smooth. Because the program drives your feelings. Everything that happens next will be under your control.

Therefore, it's not that you cannot control feelings and release. It's that you need to use a specific process and technique to control, not the old habits you used before.

Control by releasing wanting control. Gain approval by releasing wanting approval. Gain security by releasing wanting security.

Control, approval, security are not bad things in themselves. But "wanting" keeps you continuously driven by a sense of lack.

===== Page 252 =====

252

Actually, regarding personal realizations, I have one view. Any personal experience summarized should be tested against the Six Steps. If it conforms to the Six Steps, it is correct.

Note Step 3: immediately become aware whether your current feeling comes from wanting control or wanting approval, and release it.

When your current feeling is wanting control, release wanting control. Don't let wanting control stay inside operating you.

If you make an effort to try to feel or dig, that is acting with wanting control. You should become aware of this wanting control and release it.

It's not about not using the intellect. It's about *how you direct it*, the direction. Lester described it as "**using the mind to eliminate the mind**." The most crucial thing is: **what direction does it lead to?**

幸福猫咪: Can it be understood that the intellect gives a direction, and then we witness the "infinite" completing it?

Wind: No. You need to conform to the release process, conform to the Six Steps. It's not "abandon the intellect." It's not "don't control." It's "**use the release process to do what you want**." Lester didn't say "you shouldn't want this, you shouldn't want that." Lester didn't condemn those "wants." He said "**get everything you want by releasing**." So, use the release process. Conform to the Six Steps. Keep it simple. Don't mix in other things.

===== Page 253 =====

253

The process is fixed: let the feeling surface, see if it is wanting control or approval, then let it go.

If it doesn't conform to the Six Steps, you won't be able to release.

The only reason for not being able to do it is not doing it.

As long as you do it, you can do it.

Keep the Six Steps by your side.

Keep it pure, use the process.

***keep it simple, sweetheart ***. This is Lester's KISS principle.

Lester said it's very simple. But what people keep doing is making it highly complicated.

We can use many language systems to discuss the same thing. We might transform many expressions. But those are not necessary.

What is necessary? **Learn the release process and the Six Steps.** These are all the tools and maps you need on this path to achieving freedom.

===== Page 254 =====

254

[2020.11.17 When your release stops, you need to remind yourself to release. But when you are suppressing, you need to remind yourself to relax.]

Wind: Don't forget the goal. First, take a bite. First, get the benefits. (laughs)

伯利恒之星: Next, take a huge bite. (laughs)

I am Infinite: Ao~

Wind: Where's your pot? And the iPhone.

伯利恒之星: Two of them. (laughs)

I am Infinite: [helpless] Forgot again.

Wind: Habitually forgetting. Because of aversion to the goal, you form a habit of escape. (laughs) Not believing you can get it through release.

I am Infinite: Indeed, I feel that aversion. Because I feel it's very hard to achieve, so I am very averse.

Wind: You still have to break through this aversion to "very hard to achieve." It's just a feeling, *just a feeling*.

chloe: I find releasing when high is easy. But low-level ones like grief, apathy, aren't so easy. Why is that?

Wind: Lester said, because they are too heavy, you easily get stuck in them. So when you are *high*, it's a very good opportunity to *dig down*.

===== Page 255 =====

255

When you release to a *high* state, you have the strength to look deeper and bring out those heavier emotions for release. This is why you need benefits.

Also, it's very easy to get stuck in agf. I'm like this too. The state of agf is too low, easily making people feel they can't do it and give up releasing.

And if you muster the courage to release, you might be dominated by fear and use too much force.

So, when releasing in agf, I have to look at **Step 5** after a few releases.

Need to release continuously, yet cannot use effort.

Roller: Mm yes, Step 5 is very important in the beginning.

(Then Wind shared a private chat with A Heng)

Wind: Every time, feel very relaxed and happy. Releasing itself is very enjoyable.

伯利恒之星: Right, release should also be *effortless*. It's already completed before you notice it.

Wind: So when making an effort to release, be careful – that's wanting control. **Step 5**. When making an effort, it's wanting control.

伯利恒之星: Mm, releasing needs to be continuous, not effort.

Wind: Yes, I saw a passage in the Pali Canon, the Buddha's words.

===== Page 256 =====

256

伯利恒之星: Perfect. Sometimes we use too much *force*, not *power*.

Wind: Actually, it's suppressing feelings. All effort is making an effort to suppress feelings.

伯利恒之星: To some extent, yes.

Wind: Control.

伯利恒之星: Controlling the process, wanting to see the result. That's not what a good releaser needs to do.

Wind: Mm, it's still within the Six Steps, the situation of **Step 5**.

Translation: *A deva standing to one side said to the Blessed One: "How, dear sir, did you cross the flood?"*

"By not halting, friend, and by not straining I crossed the flood."

"But how is it, dear sir, that by not halting and by not straining you crossed the flood?"

"When I came to a halt, friend, then I sank; but when I strained, then I was swept away. It is in this way, friend, that by not halting and by not straining I crossed the flood."

===== Page 257 =====

257

(Everyone continued chatting after seeing the private chat between Wind and A Heng)

Roller: I used to have too strong a tendency for wanting control. (laughs)

伯利恒之星: Me too.

Roller: It's okay. Once you release enough wanting control, things get simpler later.

Wind: *release takes no effort, zero.*

I am Infinite: I unconsciously turn into making an effort to release, and then maybe it gets suppressed.

Wind: The tendency for wanting control is too strong. The emotions are too heavy. This is normal. Releasing in agf can be somewhat difficult. I used to get stuck often then, discussing stuck issues with anyone I met.

Roller: (laughs) Now just look at Step 5.

I am Infinite: I suspect most people don't even know what being stuck is.

Roller: Hale calls it **resistance**.

I am Infinite: As soon as I'm stuck, I try hard to release, which turns into suppression. Then the emotion is gone, and I think it's released.

Wind: If you use force, of course you'll get stuck. *accumulated garbage* is too much. Even Stephen said it's not easy.

===== Page 258 =====

258

[2021.7.26]

云飘过的声音: Teacher, can you explain this passage in depth? (referring to the passage about crossing the flood mentioned earlier) How can we achieve this in daily life?

My intellect understands the principle, *release takes no efforts*. But how can I do it? There are so many things in life.

Wind: This passage is from the Buddha's teachings recorded in the Pali Canon. The principle it explains, the Buddha summarized as the **Middle Way**.

When the Buddha was still Siddhartha, he studied with the various masters of his time and reached the highest stages of meditative absorption (*jhana*). But he realized that those suppressed feelings were like sediment sinking to the bottom of a river. When he was in absorption, they were suppressed. But when he came out of that高度专注 (highly focused state), feelings and thoughts surrounded him again, like stirred-up muddy water.

Subsequently, Siddhartha continued on and learned the teachings of asceticism from the Jain ascetics. He underwent six years of ascetic practices, but did not feel liberated. The idea of the Middle Way came to him when, in a state of deep disappointment, he heard from a lute player: when the strings are too tight, you need to loosen them. When the strings are too loose, you need to tighten them. This way, you can understand that passage.

When your release stops, you need to remind yourself to release. But when you are suppressing, you need to remind yourself to relax.

云飘过的声音: Mm, thank you very much, Teacher. I understand.

===== Page 259 =====

Wind Discusses the Six Steps

Step 6

[2020.10.24 Use the Sixth Step to verify the feeling of release. Each release can bring lightness and joy.]

Wind: If each release brings you lightness and joy, then it is releasing.

If your release stops, that's being stuck.

Release your feelings continuously, continuously becoming lighter and more joyful.

Step 6: Each time you release, you are **happier, lighter, more unrestricted**. As you release, you become increasingly happier, lighter, and more unrestricted.

***Each time you release, you are happier and lighter. You have more motivation to go free. ***

===== Page 260 =====

260

[2020.10.22 Releasing the feelings that cover your true nature naturally brings joy.]

Wind: You can use **Step 6** at any time to verify your release. After feeling lighter and more joyful, continue releasing wanting approval and control.

Because your natural nature is very joyful. As long as there is no joy, there is still something covering it. This is easy to understand.

[2020.10.22 The joy and freedom from each release naturally make you want to continue releasing.]

When not stuck, each release makes you lighter, more joyful, freer. Use **Step 6** to confirm your release. If you feel like you're in a prolonged battle, you are entangled. If you feel like you're making an effort to release, you are entangled.

This must be noted: **release is not a prolonged battle**. I know "continuous release" sounds like a prolonged battle, but it's not. Release brings you immense joy and freedom each time. Then you will naturally want to continue releasing.

[2020.10.23 Each release brings more lightness and joy.]

Wind: **Step 6** means each release brings more lightness and joy.

Note: it's the joy brought by release, not joy brought by other limiting ways.

===== Page 261 =====

261

[2020.10.18 The freedom feeling from the Sixth Step strengthens the wanting freedom of the First Step.]

Wind: **Step 6** is also the step we most easily overlook.

Each release makes you freer. Of course, it's also described as lightness, joy. But ultimately, it's freedom.

The motivation brought by these experiences will strengthen your wanting freedom in **Step 1**. And Lester said, "**If you completely achieve Step 1, you will naturally implement the following five steps.**"

[2020.11.20 Use the Sixth Step to promote the First Step, gradually turning direction.]

天成: How did you truly achieve **Step 1**?

Wind: Implement the Six Steps. Use the *gain* from **Step 6** to promote **Step 1**. It's a perfect process.

You usually seek happiness everywhere in the world. This forms your main goal. But when you gain by releasing, you will increasingly discover the source of happiness. Until you discover that the only source of happiness is your inner **infinite being**. Then you will lose all external goals. Your entire direction will turn. You will achieve **Step 1**. When you achieve **Step 1**, you will fall into the subsequent five steps.

Value the Sixth Step.

The lightness and joy brought by release greatly promote the First Step.

===== Page 262 =====

262

[2020.10.22 Reminding yourself of the Sixth Step each time you release greatly accelerates the release progress.]

Wind: Wanting freedom requires motivation. Each time you remind yourself of **Step 6**, you impart a motivation to your **Step 1** at a very basic, subtle level. This will greatly accelerate your release progress, because the subsequent steps will be implemented naturally.

The keyword for Step 6 is "more." Each release brings more joy, lightness, and freedom.

Note: *each time*. As long as you get stuck once, you won't want to release. The motivation to escape will quickly pull you in the opposite direction.

Remember what I said a few days ago? The entire intellect is wanting. So before you are free, you will always have wants. The difference is *how to direct it*. Do you direct it towards freedom, or towards limitation?

Wanting freedom directs you to continue releasing. That is, you do it once. You know next time you'll feel better, experience more freedom. You naturally want to do it a second time.

After feeling joy, continue releasing.

Then you will feel more joyful, freer.

Then you release again, and you'll surge higher again.

Feelings continuously surge higher.

Continuous joy gives you the motivation to continue releasing.

===== Page 263 =====

263

[2020.10.23 What to do if you don't feel joy after releasing?]

I am Infinite: How to do Step 6?

Wind: Each release brings lightness and joy.

I am Infinite: I can't release at all, so definitely no joy.

Wind: If you remind yourself of this (referring to Step 6), you will stop what you're doing now, and lightly allow wanting control to surface.

Whenever you use effort, it's wanting control. The feeling of joy gets stuck because you want to control it.

It seems many people don't know how to operate **Step 5**. Let me share specifically. If you follow the original process, you'll find **Step 1** is "allow yourself to relax as much as possible, focus your attention inward." In a relaxed and comfortable physical state, become aware of your current feeling.

The specific use of **Step 5** is indeed something easily misunderstood. Because people often find they cannot feel the wanting control over the feeling. This way, when you try to release the wanting control over the wanting control, you'll get stuck infinitely. So you need to relax and become aware of the most surface "wanting." At one time, you only need to be aware of one "wanting."

When you are stuck, obviously, you want to change it. Notice that you are using effort. This "using effort" is wanting control. It's right on the most surface. Therefore, you don't need to deliberately dig for it.

===== Page 264 =====

264

Control is the only component of being stuck.

Another point is that, like all feelings, it cannot all be released in one go. So when I guide others, I say, "Do you still want to change the current feeling?" Allow more wanting to change to be noticed. When you successfully release one wanting to change that caused the stuckness, you need to feel again if there is any remaining. Release a second time.

Continue until you completely release the wanting to change towards it. You will immediately find that the release process becomes very smooth. If you only release a little and suppress the rest, continuing to release on other topics with this wanting to control still present, then that un-released wanting to control will continue to operate within you. You will get stuck again at some point during release.

This was also the biggest obstacle to my initial continuous release. Actually, we really just ignore it when releasing. So, I emphasize again: **use the Six Steps**. They are not just a theory. They are a map that will guide you all the way.

===== Page 265 =====

265

[2020.9.19 True release brings joy every time.]

Wind: The feeling of release is that the covering feeling clearly leaves, and then a surge of joy wells up from below. That's one release. If not, it might just be imagination of the intellect.

随乐: I haven't had a joyful feeling even once.

Wind: Mm, then you've found the problem. You must first learn to release before you can talk about continuous release. **True release brings more joy every time.**

随乐: Is my releasing wrong then?

Wind: Based on my personal experience, probably wrong. Because with releasing, once you have experienced it, you won't confuse it.

随乐: Maybe it's wrong. How should I do it?

Wind: The Release Method is not complicated. It's *let up and let go* (let feelings surface, let feelings leave). But many people, in actual operation, haven't experienced release. They mistake some intellectual imagination for release.

When releasing, try not to modify the method. That only weakens its power. Don't mix and match. Don't modify. Try this way and see if you can find the feeling.

Release is a very clear feeling. When you release once, you will find this experience is clearly different from suppression and escape. So you won't confuse them.

===== Page 266 =====

266

随乐: Where is my problem?

Wind: I think you are suppressing emotions, habitually suppressing. When I practiced *The Abundance Book* back then, I was habitually suppressing. Because I saw the pipe method and misunderstood its meaning. I imagined a pipe and tried hard to squeeze it out.

Later, I read a sentence in the book and experienced release for the first time. That was **"Feel that the feeling itself wants to come out"** and **"decompress (release pressure)"**. The feeling was pushing itself out. As long as I didn't hold it down, let go, it would go out by itself.

That experience overturned my understanding of release. After that, releasing was very easy and very clear. Try to experience it more.

For me, reciting "the Lord" a hundred times is not as震撼 (shocking) as one clear release.

So, the key point is **how to release and to release continuously**.

As for truth itself, you will see it through continuous release. There's no need to constantly study it with words. No matter how much research, it's just words.

(Note: This section only selects part of the dialogue. The key point is to remind everyone to value their own release. Don't mistake no-release for release. Don't forget to use **Step 6** to test your release. Honestly facing your release results is the only way to move forward better. Don't be afraid of not knowing how to release. Be afraid of not knowing you don't know, mistaking suppression for release.)

===== Page 267 =====

267

[2020.10.21 Release your feelings continuously, continuously become lighter and more joyful.]

Q: How to continue releasing while in a joyful feeling?

Wind: Notice what you want to do with the current joyful feeling. Do you want to maintain this joy? Or do you want to change it, make it more joyful?

When you release this wanting control, your feeling will *move up*. You'll find that the previous joy was only relative joy. There are even better feelings ahead. Then you release continuously, the feeling gets better and better. **So don't stop here. Go towards ultimate freedom.**

===== Page 268 =====

268

[2020.12.3 Continuous release cannot be achieved by force. Continuous release is built on the lightness and joy brought by the Sixth Step.]

Wind: You can set release counts. But be careful: if you use too much force, you will get stuck.

You cannot do it with that kind of forcing. **The continuity in the Six Steps is built on the feeling of being lighter after release.**

Keep the Six Steps in mind. Use them to correct your release.

===== Page 269 =====

269

[2020.11.17 You cannot force yourself to release. You only release when you see the benefits release brings. So continuously confirm the gains from your release and your direction.]

Wind: Rely on the Six Steps. Start with the Six Steps, end with the Six Steps.

Use your *gain* to confirm your direction.

It's not good if continuous release becomes your "task." Continuous release happens because **each release has benefits**.

This is what **Step 6** says: each release is lighter and happier.

You feel good, so you continue releasing. If you only force yourself to release, you will stop. You won't be able to continue. Because while you are suppressing your desires for the world...

My method is that I constantly confirm my *gains* and my direction.

For example, she just wanted to listen to music. What was she seeking to gain from music?

Can this be gained from releasing? Can we try it?

Continuously confirming your gains can keep you releasing continuously. If you say "I must do it, I must release, I cannot listen to music," this won't work. Because one direction in your subconscious is to listen to music, and you've suppressed it.

Your conscious and subconscious minds are pulling against each other. If you don't look at it, this won't succeed.

Write down the possibilities where you think you can find happiness. Where do you

===== Page 270 =====

270

actually seek happiness.

If you suppress these desires, it's impossible to achieve **Step 1**. You can force yourself to do homework and work, but **you cannot force yourself to release**. (laughs)

Let me elaborate on Lester's favorite teaching: ***get everything by releasing only.***

What do you want? How do you plan to get it? **Why not get it through releasing?** This is how you practice. You choose to release.

Sometimes you might spend an afternoon doing other things, not releasing. That's because the subconscious is seeking something. You cannot force yourself to release.

You need to see **what you are seeking**, and ask yourself "Can I get it from releasing?" See which way is easier, lighter, happier. Thereby **choosing to release**.

This is why I say **successful experiences are important**. You have to get benefits first. **Without benefits, you won't do it**. It will find every way to avoid release, to resist release. This is your intellect.

I remember I said before: **My attention to the Sixth Step is what truly led me into continuous release**.

(Wind then shared two pictures of private chats with A Heng, content as follows)

伯利恒之星: All last night, I was releasing with great effort. Not much gain. Only after relaxing did I gain a little.

===== Page 271 =====

271

Wind: You see, releasing with effort violates **Step 6**. You are trying to control.

伯利恒之星: Absolutely (laughs).

Wind: So it won't happen.

伯利恒之星: Only today did I stop, relax a bit.

Wind: I notice one point: when stuck, you actually want control.

伯利恒之星: Wanting control causes stuckness (laughs).

Wind: But the way you achieve what you want is by using the intellect to make an effort to fight. This is not *get everything by releasing only*. You are trying to do release using the worldly method of struggle.

伯利恒之星: Constantly *fighting, fighting, fighting*. I find reminding each other is really good.

Why do so many people want to sleep as soon as they release? Simple. Compared to forced release, sleeping is more comfortable. The intellect always tends to do more comfortable things.

This is why Lester always asks you to confirm your *gain*. This point is important. **Step 6 cannot be ignored**. So, you must constantly gain benefits.

Start with each release. **Each release, you must feel better**. Only then can you continue.

===== Page 272 =====

272

Once you find force, effort, you must immediately relax and release wanting control.

If release is more comfortable than sleeping, you will naturally tend to release. It's really very simple.

So I said, if you haven't seen the complete path, you will naturally have doubts. **If you have experienced the Six Steps, you will know their perfection.** All of Lester's guidance is about them. Without them by your side, you won't know when you've strayed from the path.

===== Page 273 =====

273

The Six Steps are the tool to get us on the path. Use them to replace the intellect. Use them as our intellect. Hold them in hand, keep them by your side.

The Six Steps must be clear. If you are clear about them, they will lead you on the path. What does it mean to be clear? If you can use them, if you can release continuously, you are clear.

No step in the Six Steps can be ignored. If one step is not achieved, you will stagnate. You cannot say, "ignore this step for now." Doing this will make release impossible to continue.

Implementing the Six Steps is very simple. Maintaining limitation is difficult. See the feeling, let it go. Clear out all feelings that drive your thinking. That's it.

Make the decision to be free. Decide not to stop until you achieve freedom.

——Wind

===== Page 274 =====

274

In the Six Steps, your release will be continuous.

In the Six Steps, joy will continuously increase.

Not in the Six Steps, you will stop.

If it's not in the Six Steps, you don't need it.

Keep it by your side,

Remind yourself constantly.

——Wind

===== Page 275 =====

275

Why emphasize conforming only to the Six Steps? Because the intellect will add many unnecessary things based on different limiting beliefs.

The Six Steps are a straight passage. Following intellectual knowledge, you might easily turn off in other directions.

To let the Release Method help everyone, please let everyone join hands to keep it pure.

——Wind 2020.10.23

===== Page 276 =====

276

∞ Appendix I

Wind: After experiencing the simplicity and efficiency of the Release Method, I let go of all other methods.

You will find that the Sedona Release Method is the only effective method in the world today, a simple method that can be quickly proven by your experience.

Everyone, in every one of their actions, is seeking the ultimate state we now have within, but they are seeking it where it is not – in the material world. This method will enable you to get anything you want and help you reach the highest state.

What the world needs now is love, more love. It is now up to you, through your experience with the Release Method, to prove that simply releasing non-love further allows you to express the already naturally existing love.

Your life will become healthier, happier, and more abundant. Good luck to you, and I wish you success.

——Lester

===== Page 277 =====

277

[2020.11.14]

Wind: I have studied many things, many different teachings. But my experience tells me that those would take a very, very long time, or wouldn't reach the finish line. **Only the Release Method allowed me to experience high efficiency, to reach quickly.**

I didn't understand this for a long time. I thought other methods should also be useful. But my experience told me the Release Method was the only efficient one.

Until I saw this sentence from Lester, heard a few other sentences in audios. I immediately understood: **the Release Method is not just one method among many. It is the only simple and feasible method in the world today. Within the entire world, the only method.** Among the "masters" coming out of other methods, you can directly judge them as false.

Except for those returning to transmit the Dharma. For example, some Yoga masters are mostly those who cultivated very well in previous lives and returned. But it seems Yogananda's most promising disciple did not attain enlightenment through Kriya Yoga.

Kriya Yoga is already the "airplane" path, the fastest in Yoga. **The Release Method is the rocket path, the most direct.**

Go All The Way: Lester also said that in the future, there will be methods that allow people to be free in an instant.

Wind: In the future, yes. Not in this era. In the past, the Release Method didn't appear either, because the whole world hadn't reached that stage.

Roller: Methods arise according to the times.

===== Page 278 =====

278

Go All The Way: Mm, even now, the Release Method is practiced by a minority, and very few people haven't distorted this method.

Roller: Currently, most people learning the Release Method don't value the Six Steps.

Wind: Actually, this is strange. Lester emphasized the Six Steps many times. Kam also emphasized them. I have always released alone. From the very beginning, I valued the Six Steps very much.

Roller: But most people really just use it to release emotions, improve life. Like you said, most people's karma determines how much they can value this method. Take **Step 3** of the Six Steps, for example. Very few people do it. They are just releasing at the surface level, squeezing the lemon. Let alone the other steps. In the beginning, you didn't achieve **Step 1**. Just by doing the last five steps, you still had a huge *move up*.

Wind: Releasing from desires is necessary. This is **Step 3** of the Six Steps. Without this, you cannot restore the high efficiency of this method.

===== Page 279 =====

279

[2020.10.1]

Wind: I myself have also read many religious, philosophical, and meditation materials. I don't talk about them anymore now. Because these conceptual things are often obstacles. Back when I studied Buddhism, I was also very serious, learning Pali and reading the Pali Canon.

大路**zheng**: Why did you let go of the Dharma?

Wind: Because the Release Method is more efficient for me. Lester said releasing once is equivalent to meditating for several months. This is very accurate for me, because my experience confirms it.

Previously, my Vipassana practice was also quite good. But it's indeed not as efficient as the Release Method. So I disregard what it is and use what is most efficient for me.

Now, when others discuss the Dharma, I generally don't interject. Because I believe such metaphysical discussions are often unhelpful. Now my discussions focus on "**how to do it**."

How to achieve, how to reach. Even studying the Dharma, it's like the raft simile. You need to know how to cross the river, and focus on that.

I spent many years on research. Previously, I was more knowledge-oriented. But the realizations it brought me were not as great as the release I did in a short time.

If you are honest with yourself, you can discover whether you are standing still or moving forward. Accepting some conceptual things, knowledge things, can easily give you an illusion. You feel you know a lot. But that's just intellectual accumulation.

===== Page 280 =====

280

The intellect cannot understand things beyond the intellect. It just uses existing experience to speculate about something you haven't seen.

The difference between imagination, simulation, and actually seeing is huge. Learning the Release Method is **experiential**.

I have seen many people in spiritual and traditional religious circles, their heads stuffed with various views. It's really hard for them to progress.

Today, we talked about Xingkong's translation. Xingkong was an early disseminator of the Release Method. I am very grateful for his dissemination. But there is one problem with his translations: they mixed in too many common spiritual jargon terms. Actually, Mr. Lester didn't like using those terms. Lester liked to express abstruse concepts in the simplest language. He liked to use everyday English. So in my translations, I also try to be colloquial and avoid using big words as much as possible.

Lester's style is different from other masters. He rarely used those classical religious-sounding words. But when they translate, they add those words back in.

So, when I discuss Release Method theory, I set myself a principle: **I absolutely will not use anything outside Lester's system to discuss it.** All language is what he himself said.

I will not use Buddhism to discuss it, even though I studied it. I will not mix the teachings of two masters. Because I believe each of their paths is complete. They don't need us, small egos, to use our intellects to piece them together.

===== Page 281 =====

281

I used to read Pali and English parallel versions. It took seven or eight months.

I think it's a rather strange thing to try to combine various teachings. Is it possible that each master didn't teach a complete map, needing our intellects to piece it together?

米妮: Wind, does the Release Method involve religious beliefs?

Wind: No. Lester said "**don't believe what I say.**" *The Way* also quotes Ramana, saying there is no God, only yourself.

Most importantly, the Release Method doesn't require imposing a belief system on you. You release, and then gain realization from within. This is not like traditional religions asking you to first believe in a set of things.

You can have beliefs. But as you release, you will see the truth yourself. At that time, you don't operate at the level of belief. You operate at the level of **knowing**. You know it's like that. You don't need a set of intellectual belief systems to believe something.

Lester also often mentioned Jesus Christ, and the phrase "**I am that I am.**" This is the best expression of infinite being in the Bible.

D: Minnie, Lester also said: If you surrender completely, you can even have coffee with Jesus.

Wind: Mm, Lester said, as long as you accept, you can sit and have coffee with Jesus.

I also studied the Bible, purely as intellectual study. From the Scholastic system, Augustine, Aquinas, Leibniz's theodicy. Yogananda actually

===== Page 282 =====

282

also commented on a section of the Bible. Lester often mentioned two enlightened beings: one was Yogananda, the other was Ramana Maharshi. The ancient ones he mainly mentioned were the Buddha and Jesus.

[2020.10.15]

Wind: I recall a funny thing. When I first started learning the Release Method, because it was so simple, my intellect always resisted using it.

I thought: I studied Pali, read the Tripitaka classics, learned German to study classical philosophy, learned countless Buddhist, Taoist, philosophical, theological theories. In the end, the method I use is this simple one?

At that time, I was very resistant to using the Release Method. The more effective it was, the more conflicted I felt. Was all this study for nothing?

Now I can answer myself very clearly: **Yes, it was all for nothing.**

People who want freedom won't deceive themselves.

As I release, although I argue with others less and less, my inner certainty grows stronger and stronger.

===== Page 283 =====

283

Dialogue One: The Path to Success – The Six Steps

Q: Teacher, can you talk about your path to success?

Wind: The Six Steps.

Q: Why could you do it? While so many people can't.

Wind: The Six Steps. **Because you need something else. I only need the Six Steps.**

Q: So, you must do it in action.

Wind: The key is **you didn't do it**. Not long after, you think of another intellectual question and start studying it again, just like this question.

There are no contradictions within the Six Steps. But if you pick at Lester's words, using your intellect to twist and process them, you can always find so-called "contradictions." It will immediately lead you in the direction of limitation.

∞ Appendix II

Wind: You don't need anything else outside the Six Steps. No matter what happens, it's just the Six Steps.

Thanks to Tian Cheng for organizing and sharing

===== Page 284 =====

284

Those intellectual questions, those contents deviating from the Six Steps, will lead you away from freedom.

I have a very strong intellect. But I used my intellect correctly – that is, **recognizing the limitation of the intellect.**

Throughout the whole process, **I only looked at the Six Steps. I didn't need anything outside the Six Steps.** If you want to talk about a secret to success, this is the secret.

People who continuously collect materials will never reach the finish line. Especially if their intellectual minds can't distinguish those contents.

Q: Then how should I do it to reach the finish line?

Wind: The Six Steps.

===== Page 285 =====

285

Dialogue Two: Among all kinds of help, there is no better help than destroying supports.

Q: Teacher, this time you are really leaving completely?

Wind: Mm. I will leave the world.

Q: Directly merge into the infinite?

Wind: No. No longer communicate with people. What people call *isolation*.

Q: Is this your inner guidance?

Wind: Mm, once I decided, I went and did it.

Q: Teacher, why can't you continue to help us?

Wind: **Leaving is the help.** I can see the big picture. If I stay here, no one will become free. **Dependency is fatal to growth.**

Q: But when I need you, can you come and help me?

Wind: Completely leaving is the help. Does an infinite being need help? When you seek help from the outside, that is an opportunity. Become aware of it, release.

Find everything you want from within. Absolute security exists only in your **infinite being**.

Among all kinds of help, there is no better help than destroying all your supports.

(Below, Wind quotes a passage from the book *Me and Lester*)

===== Page 286 =====

286

Lester told me the world would "knock down his supports," so everyone would be forced to find answers from within.

"That's good," he said.

"Not an explosion, but an ascension," he laughed.

Currently, people always seek happiness externally using various escape routes provided by the world. Eventually, when external escapes are exhausted, he predicted, we would be forced to turn inward.

"This is really a good thing," he said, "because people will be forced to find the answer, know who they really are, just like me." He always told me he was especially grateful for his heart attack.

Wind: When external escape routes are all knocked down, you will be forced to go inward. But you can become more conscious, more proactive. **Don't wait until a gun is pointed at your head to do it.**

You all know yourselves very well. Although not so deeply, you will know your own behavior. If there is dependency, you will cling. If you depend on the outside, you cannot discover the infinite within. These things are all very simple.

The Release Method, as a self-reliant method, doesn't have that many problems. **All problems arise when you deviate from the Six Steps.** Therefore, either you return to the Six Steps and continue releasing, or you move towards limitation.

===== Page 287 =====

287

As someone who has achieved ultimate freedom, I cannot stay here.

Q: Why can't someone with ultimate freedom stay here?

Wind: Lester stayed here for decades, repeating these things. In his own words, "*over and over and over and over again*." He kept repeating the same things.

One year before he left, he told one of his students: I cannot stay here. If I am here, you will only depend on me. No one will become free.

Because they thought Lester was here and could guide them. So they kept forgetting. Not long after Lester left, that lady from the Sedona Institute gained freedom.

I talked with Lester a lot about his past. **When he was alive, no one gained freedom under his guidance.**

Q: You chatted with Lester?

Wind: I often chat with Lester.

Q: Was this free master a Release Method teacher or a student?

Wind: A student. No Release Method teacher gained freedom. Moreover, the Release Method teachers Lester designated were mostly those he felt had lesser tendencies, i.e., more inclined towards the world.

Q: How do you chat?

===== Page 288 =====

288

Wind: Between free people, no medium is needed for communication. They exist in every point. There is no separation between us.

Q: I don't have the idea of becoming a Release Method teacher now.

Wind: You might in the future. Unless you release the drive of those programs. If you don't release, it will continuously drive you to 'stir up trouble' (engage in activities).

All brilliance, all creativity, comes from **infinite being**. The intellect is a mechanized program; it only repeats. Perhaps it can be said this way: a person **free from the intellectual program truly begins to live**. Before that, they were just constantly driven robots.

Q: Yesterday, a friend contacted me. After exchanging Release Method ideas, he sent me some money. This time, I refused, even though I'm still quite poor. Because I don't want to charge money for the Release Method.

Wind: Well, making money with it will give you false feedback. Using talk about the Release Method to replace actual releasing. These are things that easily lead people astray.

Furthermore, spiritual books are also most likely to lead people astray. Because when reading those books, people deceive themselves into thinking they are on the path. When you deviate, if you know you are deviating, you can turn back.

So, **you don't need anything outside the Six Steps**. *The Way* is good. Those masters' books are also good. *The Ultimate Freedom Path* is also good.

But when reading them makes you stop releasing, they are not good.

===== Page 289 =====

289

Ralph once held a book by Ramana Maharshi, continuously reading and researching it.

Later, Lester said: You're crazy. You could have been releasing. Lester told me he tried countless times to correct his students' tendencies.

His students would come up with many ways to escape. For example, asking "What am I?" This is a very lofty way to escape.

Lester advocated this method for a specific period. But they were just avoiding releasing.

In this era, where this Dharma door could still succeed, he taught it. After 1970 ended, no one would succeed with this method anymore.

Q: Teacher, is there anything else you want to say to me?

Wind: Actually, none of the above needs to be said. The less said, the better. Is accumulating those intellectual things useful? To achieve freedom, all accumulation must be released.

Even Kriyananda尊者 got obstructed. He tried to recall Yogananda's teachings word for word. Is this useful? It's completely useless. Writing books and promoting for his Guru replaced actually doing it. **Freedom must be achieved by doing it.**

Q: Actually, what stage did Kriyananda尊者 reach?

Wind: Kriyananda尊者 reached the level of meditative absorption (*jhana*), but did not reach

===== Page 290 =====

290

Samadhi.

Q: So he could still fall back?

Wind: Mm. As long as you haven't achieved it, no amount of talking is useful.

Q: Didn't Master Yogananda continue to help him?

Wind: The best help is to leave.

Q: Yogananda leaving Kriyananda was the best help?

Wind: As long as Yogananda was there, he would always look up to his Guru, always see the Guru as the source of knowledge and power. And this cannot lead to freedom. No matter how much he called, Yogananda wouldn't come.

To turn direction, you must be made to find no security outside. When you cannot find a master outside, you will find it within yourself.

Q: Was not relying on a Guru one of your advantages in succeeding?

Wind: Mm. And I never thought of calling upon Lester or other masters. When studying Mahayana Buddhism, I leaned towards Zen and away from Pure Land. That was my advantage. **I only wanted to walk alone.**

Q: Self-reliance.

Wind: Mm. That has been my tendency for a very long time.

Q: Previously, seeing your sharing in the group was quite useful.

===== Page 291 =====

291

Wind: When you feel that looking at something is useful, you will keep looking at it. If you return to the Six Steps, it becomes very simple.

But looking at other texts, even the teachings of masters, even Lester's own teachings, will make your intellect more and more complicated. Because the intellect tends to complicate things.

You also like **attachment to rites and rituals**. The idolatry forbidden in the teachings of Moses and Jesus. The Buddha classified a type of behavior as attachment to rites and rituals, i.e., believing that rituals and the like are beneficial to liberation.

Actually, they are useless. Your actions of organizing pictures of masters are all useless. On the contrary, they are based on a wrong view, the view of attachment to rites and rituals.

You think things related to those external images and rituals are helpful. When you do this, you deepen this view, thus moving further away from the infinite being that can only be found within.

You have met the master, but you still treat them with worldly superstitious methods.

Q: Yes, I have to admit it. Then what should I do?

Wind: What to do? There's only one solution. **The Six Steps. Release.** If I said there was a second solution, you wouldn't release.

Q: Teacher, if I have any other mistakes, please tell me.

Wind: You are making a mistake right now. Because you are not releasing. **Not releasing**

===== Page 292 =====

292

is the mistake. Any time, any place, not releasing is a mistake. Even if you are listening to me speak.

Q: Teacher, before you leave, can you leave me a letter?

Wind: No. **The Six Steps. Implement the Six Steps. Walk to the finish line.**

**I hope that after I leave, you will no longer rely on those words or anything else.
Instead, go straight to the finish line.**

**Again, you don't need anything else outside the Six Steps. No matter what happens,
it's just the Six Steps.**

===== Page 293 =====

293

Dialogue Three: Accumulating conceptual things will only unconsciously lead you away from the path of freedom. The clarity from reading materials is no match for the clarity from releasing.

2020.3.17

大黃猫: Teacher Wind, can it be said that reading aloud and reading books are both ways to escape releasing?

Wind: Yes. And reading spiritual books has a particularly bad effect.

天成: Teacher, what bad effect?

Wind: Because it uses talking about freedom to replace actually achieving freedom. When you watch movies or read novels, you know you are going in the opposite direction. You are conscious of it. But when you read spiritual books, you deceive yourself into thinking you are on the path. This deviation is **unconscious**. That's the bad effect.

Another point: accumulating knowledge about states you haven't yet experienced will cause you to have many wrong imaginations. Those imaginations will not actually help you reach that state. On the contrary, they will hinder you, or cause your intellect to mistake something that is not that state for that state.

(Wind then quoted some passages from *Lester's Explanation of the Release Method*)

***Anything you develop in your intellect will prevent you from reaching the top. The intellect is your greatest enemy. ***

===== Page 294 =====

294

All this pain is meaningless. I've had enough. I ended it. I will focus all my energy on maintaining this state.

It will take a month, maybe two months, and you will release all the agflap. But overall, I think we have the only way to quiet the intellect by making the subconscious programs manifest.

We first enter the conscious mind and release control and approval. Whereas those other things you try to release, like fear – you know – you would spend hundreds or thousands of lifetimes releasing fear. After that, you would still have anger, you would still have other feelings. But when you release the wanting of control, everything underneath it is let go of all at once.

Then when you release wanting security, you release all the wanting of approval and control and everything underneath them. You are now too low to attack wanting security. You are overwhelmed, you are terrified by death, so you let it operate you. But when you release a fair amount of control and approval, you have the ability to face the fear of death.

***But you can see, our method is actually to release the drives of the intellect. Don't try to develop your intellect. This way, you are developing your enemy, developing what binds you. ***

大黄猫: Teacher Wind, organizing your materials is very beneficial, it feels clearer.

===== Page 295 =====

295

Wind: That clarity is no match for the clarity from releasing.

天成: Mm, developing anything in the intellect is an obstacle. Even the content of masters' teachings.

大黄猫: Teacher Wind, this is really颠覆 (subversive) to my beliefs. I always felt that reading Teacher Wind's materials and masters' materials were steps for growth. Understanding these theories helps release better.

Wind: That will make you feel good about yourself. But **you are not releasing.**

(Wind then shared two short segments from the Release Method documentary *Going All the Way*)

Ralph encountered the exact same problem. At that time, he was studying Ramana Maharshi's books. He also had issues with meditation.

The Release Method is the most efficient method. It does not need to be combined with meditation, does not need to be combined with rituals, does not need to be combined with mantras, does not need idolatry, does not need group empowerment. In fact, using anything with the Release Method will only weaken its power, slow its effect.

Just use the Release Method alone to release. Implement the Six Steps.

大黃猫: Teacher Wind, in the second video, it says "**You completely in your mind get these conceptual things.**" When I read this back then, I didn't quite understand. Today I know, without releasing, no matter how much the mind knows, it's useless.

===== Page 297 =====

297

随乐: If we use release, and also use the method of love from Lester's book *The Power of Love*, would it be faster?

Wind: No. Actually, Lester told you in the audio that it took him three months. These three months included time for exploration. He said that if he had known the Six Steps from the beginning, he would have only taken one month or less.

Simple, or impossible.

If you can't do it in one month, and you still can't do it in two months, then for you, **freedom is impossible.**

You cannot drag it out for a very long time. You cannot say, "I'll release a little every day, and then become free in over ten years."

Implement the Six Steps. Either you solve it within one or two months, or you will never achieve it in your lifetime.

在: Why can't it be dragged out for too long?

∞ **Appendix III**

Wind: Implement the Six Steps. Either you solve it within one or two months, or you will never achieve it in your lifetime.

2020.12.16

===== Page 298 =====

298

Wind: Because if you haven't achieved freedom in one or two months, then you are **not on the Six Steps**. Not being on the Six Steps, how could you possibly be free?

随乐: Just use the Six Steps alone, without combining them with love practice?

Wind: Yes. The Six Steps are a complete map. **You don't need to add anything else to them.**

Release according to the Six Steps, and in one week you can reach an extremely high state. You could even enter ***Nirbikalpa Samadhi.** *

If you drag this process out for a long time, you are definitely not in the Six Steps.

Lester tells you: releasing once is equivalent to meditating for several months. One release only takes a few seconds. You only need a few seconds, which equals several months of meditation. This method is extremely efficient.

时代万物互联: What are we doing wrong? We can't even reach that height with a day's release.

Wind: You can look at the Six Steps and know whether you are in them or not. **If you are in the Six Steps, your release will be continuous, and your joy will continuously increase.**

时代万物互联: I definitely don't have **Step 1**. Step 2 – is the decision to be free a decision to be free or a decision to release?

Wind: **Make the decision to be free.** Decide not to stop until you achieve freedom. When the Buddha sat under the tree, he decided: "I will not rise until I find the path to liberation."

===== Page 299 =====

299

在: At our current level, can't we just ignore **Step 1** and **Step 2** for now? When we reach the Stream-Entry stage, we will use these two steps then.

Wind: It's not about ignoring Step 1 and Step 2. The complete achievement of **Step 1** requires Stream-Entry. But if you don't actively use **Step 1** and **Step 2**, you cannot achieve Stream-Entry either. **The Six Steps require you to actively implement them.** Then, when you completely achieve **Step 1**, the subsequent five steps will carry you forward.

时代万物互联: So, indeed, sometimes we don't want freedom that much.

Wind: So, for you, the most practical thing is Lester's most recommended teaching: ***get everything by releasing only.** *

Because you always have wants. **Decide to achieve every desired thing by releasing.**
This will also keep you releasing continuously.

===== Page 300 =====

300

All happiness comes from the intellect quieting down, allowing you to see more of the infinite being. You just mistakenly think it's brought by certain people, things, or events outside.

The only source of happiness is your infinite being.

The pleasure people call orgasm is just temporarily quieting the intellect. What is the happiness of achieving a goal? When you obtain something, you temporarily allow the intellect to quiet down a bit.

When you chase the world, you are developing the intellect, making it noisier. This is intensifying suffering.

The only way to relieve suffering is to turn direction and let the intellect quiet down. Because the only source of happiness is infinite being. Only when the intellect is quiet can infinite being manifest more. It's that simple.

——Wind

===== Page 301 =====

301

Q: Teacher, can you explain how karma works?

Wind: Karma is programs. Programs create every one of your thoughts. Your thoughts are not free. Therefore, actions are not free.

Q: Teacher, please continue explaining karma.

Wind: Karma is programs, action and reaction.

Q: How does it operate?

Wind: **Programs drive thoughts. Thoughts project the world.** That's how it works. The world is just a display screen. Doing anything in the world is smashing the display screen. You cannot change the content of any scene playing inside.

Q: So directly releasing programs can change the world?

Wind: Yes. It should be said, **only releasing programs can change the world.** Otherwise, the world will manifest according to the established programs. Within the programs, you have no free will. Unless you decide to release the programs. So, before, no matter what

∞ **Appendix IV: Take complete responsibility for the entire world you create. Be conscious of it, and you can consciously create what you want.**

2021.3.14

===== Page 302 =====

302

activities you wanted to 'stir up,' I would say, go release. Stirring up activities is useless. You are just being driven by programs, repeating past karma. That's it.

Q: Can I change my family members' world through release? For example, I want to cure my mother's illness by releasing (even if this illness was pre-set by her).

Wind: Yes.

Q: That is to say, I can change others' karma through release?

Wind: You are not changing others' karma.

Q: Isn't this interfering with others' lives?

Wind: This is the harmonious operation of the universe. You cannot talk about interfering with karma now. That's something for free people. Because free people can do anything, can transcend all karmic bonds. You are currently in the midst of being driven by karma. All your desires are part of karma. So, what you affect is only your own karma. Including your mother's illness – that is **your karma**.

Q: My karma?

Wind: You cannot talk about interfering with others' karma before liberation. There is no separation. **She is a picture in you.**

===== Page 303 =====

303

Q: She pre-set her life before coming, i.e., karma, which led to illness. This is also my karma?

Wind: **She is just a picture in you.**

Q: Gosh! That means, **I can master the entire world I see through release?**

Wind: Lester said this many times. Don't be so shocked like you just heard it. (laughs)

Q: Hahaha, this really刷新 (refreshes) my cognition.

(Below, Wind quotes a passage from *The Last Step to Complete Freedom*, a dialogue between Lester and others. To help everyone understand better, I've included a more complete Chinese-English parallel part.)

Q: if we see that the other one needs help is it just us that needs it?

Lester: You can help the other one to help himself. If you do things for the other one, you cripple the other one. But we can help others to help themselves.

===== Page 304 =====

304

Q: Mainly by our change of attitude?

Lester: That's part of it; just changing your attitude toward the other one helps the other one. The more we see the perfection of the other one, the more we're supporting the other one toward that perfection. You change your attitude and the other one will change; watch it.

Q: To change my attitude, do you mean my basic understanding that he's part of my consciousness and there's nothing but perfect consciousness and not think of him as an individual limited?

Lester: Yes. That's an excellent way to do it. It works,

===== Page 305 =====

305

***doesn't it? ***

Q: It works perfectly, yes. It works instantly.

Lester: People will actually fit our consciousness of them.

Q: Then, if Lillian tells me she wants a bigger house, I've got to clear my own consciousness to let her fulfill my desires. Because it's only in my thoughts that I have her considered, isn't that right? I don't have to consider Lillian; it's only me that I have to consider, my own happiness, then she is happy. That is, my own happiness would be to go to the ultimate happiness—

Lester: But you gotta separation: Lil and me.

===== Page 306 =====

306

Q: I always had this problem, you know, since I've known you.

Lester: You didn't have it at times; you would say, "Who is Lillian but my consciousness?"

Q: Yes. I say that. I just said it a few minutes ago: I've only got to deal with my own consciousness.

Lester: O.K. That includes Lillian. right?

===== Page 307 =====

307

Q: Yes, that's right.

Q: That includes a bigger house, too. (Laughter.)

Q: I'll have to get rid of a limitation within my own consciousness. That's all I'm dealing with anyway: I'm not dealing with Lillian or houses or land, I'm dealing with my own consciousness. The blocks are within myself or the unlimitedness is within myself. And, as you said: If I'm an infinite Being now, I can do it now! I won't have to wait until I get home.

Lester: Right.

Q: We're going to the moving quick!

===== Page 308 =====

308

Q: By the time you get home, Lil, you're going to be happy with your house. as is.

Lester: If you accepted it, that same house could be twice the size, when you went home. It would be so natural you wouldn't even notice it. You'd just move into a home twice the size that you left.

Q: That is to say, my mother's illness, relatives' debts, etc., are all my karma.

Wind: Karma is your desires. Programs are feelings, driven by desires.

Taking full responsibility means taking complete responsibility for the entire world you create. Including the sun rising, the direction of dust, the vibration of atoms – all are created by you.

It's just that you are not conscious of it. **Be conscious of it, and you can consciously create what you want, not what you don't want.**

===== Page 309 =====

309

Q: Teacher, can I help them heal through release? Even if they've been paralyzed for years?

Wind: I've actually answered this type of question many times. Regarding questions like "can I achieve this or that," I hope you can remember Lester's words: **every impossible, no matter how impossible, become immediately a possible, as you completely released on it. (Every impossible, no matter how impossible, immediately becomes possible, once you completely release on it.)**

Q: Teacher, you mentioned "the harmonious operation of the universe" here. What does it mean specifically? For example, if I heal a family member through release, is this the harmonious operation of the universe?

Wind: The moment you generate a thought, she will generate the corresponding thought simultaneously, without the slightest difference. Therefore, you don't need to change her thoughts through language or action. **You only need to process your own thoughts. Then the world will change.**

Ultimately, besides releasing, there's nothing else to do. ***release only.***

Q: Okay.

===== Page 310 =====

310

Q: After Lester left the world, did he directly merge into the infinite?

Wind: I told you this a long time ago.

Q: Later, I heard you say that after Lester left, many disciples saw him.

Wind: Only in some form.

Q: You also said that after merging into the infinite, one does not appear in any form.

Wind: Merging into infinite being is not disappearing. It's existing without form.

Q: Ralf said that Lester came to see him the day after he left. In what form did Lester come to him?

Wind: In a dream. You can see Lester in any form. Lester is no longer a body. Lester is now right beside everyone, in the "form" of infinite being.

If you want to see Lester in astral form, you will see him in astral form. If you want to see Lester in physical form, you will see him in physical form. It depends on your receptivity.

But he is everywhere, every point. There is no place where he does not exist at this moment. After merging into the infinite, one does not appear in any form again.

∞ **Appendix V: Each time you release, you help everyone.**

===== Page 311 =====

311

Q: If I have enough receptivity, could I still see Lester in physical form?

Wind: Mm, it's not that he "appears." He is present now. It's just that you haven't projected his physical form yet. It's not that there is a "Lester" appearing as a physical body. It's that you are attempting to communicate with a physical form of "Lester." If many people around the world simultaneously project Lester's physical form, they will see Lester's physical form at the same time. But it's not that Lester descended. It's the omnipotent function of being in infinite being.

Q: After Lester merged into the infinite, he no longer became a body. He exists in the form of "infinite being." But if I want to see a Lester in physical or astral form (if I can accept it), I can still see Lester in physical form, right?

Wind: Yes. Jesus and Buddha can both be seen. Lester also told students that you can have coffee with Jesus.

Q: After merging into the infinite, one no longer becomes a body (physical, astral, causal). No more reincarnation. A Siddha exists in the form of "infinite being" forever, everywhere in the universe, continuing to help others?

Wind: Mm.

Q: Does a Siddha still continue to help others attain freedom? Only in the form of infinite being, not as a body.

===== Page 312 =====

312

Wind: They will unconsciously project all beings, helping others attain freedom. Actually, the help of a Siddha is the greatest. It is at the level of infinite being. It's just that your intellect cannot understand it. So you think the help from words and teachings is greater. Actually, that formless help is the greatest.

Q: The scope of a Siddha's help is all life, all existence. While a Jivanmukta only helps a few people?

Wind: A Jivanmukta also helps all life. Masters all unconsciously project all life. Even if you stay in a cave. But a Jivanmukta's game of helping others is not yet over; some limitations remain. A Siddha is a perfect being.

Q: A Jivanmukta also helps all life. Which stage of Jivanmukta are you referring to here?

Wind: From Stream-Enterer to Arhat.

Q: Can a Stream-Enterer also help all life?

Wind: Mm. Not only a Stream-Enterer. **Every time you release, you are helping all life.**
The world is just a projection of the mind.

Q: How does it help? For example, if I reach Nirbikalpa Samadhi, but my mother doesn't study or practice, can it also help her?

Wind: That helps much more than you sharing. People don't know how karma works.
Releasing makes you more selfless. As long as you have a selfless consciousness, your mind will project a more perfect world. This is true help.

===== Page 313 =====

313

But in the agflap state, so-called helping others is just satisfying the ego. Nourishing the ego itself does not produce much help. **As soon as you are free, even if you are in a cave doing nothing, your help is greater than all activists combined.**

Q: Each time I release, of course, it helps my world. Can it also help my mother's world?

Wind: Yes. **Each time you release, you help everyone.**

Q: Each time I release, it helps everyone's world. Everyone means everyone?

Wind: Everyone means everyone.

===== Page 314 =====

314

倚天: "Wanting" is on the very surface. This was my great discovery this morning.

I am Infinite: This is a breakthrough. With this breakthrough, you can become more and more aware of wanting. Then you can try to release.

Wind: The breakthrough duo. (laughs)

倚天: Finally, a little breakthrough, and you guys mock me so much.

Wind: You don't need a breakthrough. Just use it directly. You see, every time you have a "breakthrough," you have to summarize it with the intellect, right? Summaries always result in conceptual things. You just transformed a concept with words, trying to gain an experience?

倚天: Maybe I'll break through this afternoon.

Wind: You can break through in the next second. Don't procrastinate.

It's not a breakthrough when the intellect understands something. It's a breakthrough when you can experience release. Being able to experience release continuously is even more of a breakthrough. When the intellect understands something, that's a false breakthrough. There's a misunderstanding here. Let me talk about it.

Often, when people use a method and don't achieve the expected results, they start looking for solutions. Like when you're not driving well, you might think, is there some other trick? Behaviorally, this translates to asking this person, asking that person, grabbing anyone who releases well and asking. Hearing

===== Page 315 =====

315

a viewpoint, trying it out, finding it seems useful, then having a sudden realization. This direction is wrong.

Because, for example, if you are too tense now, and someone tells you to relax, you relax and find you can release. So you define "relax" as the trick.

Then you get stuck again. Someone tells you to allow. You allow and succeed. So you define "allow" as the trick.

The "tricks" accumulated in your mind increase, and releasing becomes more and more difficult. Because you are constantly paying attention to those tricks.

The real trick is to keep it simple. Return to the simplest release process.

Asking those who release well is useless. Because they cannot summarize the reason for their successful release. Many people can release, but the experiences they summarize are imaginations of the intellect, and they are wrong. Like asking Jack Ma why he can make money. Actually, he himself doesn't know.

It's very simple. If release had those tricks and principles, why wouldn't Lester tell you?

The experience of the Release Method is: the more you release, the fewer things you need to pay attention to. It becomes simpler and simpler.

It's like learning to ride a bike. Once you've learned, you just get on and ride. You don't think about how to ride. You don't think about whether to step with the left foot or the right foot first. This is achieved through a large amount of release, not through intellectual understanding.

===== Page 316 =====

316

(Wind then quoted a passage from Lester in *The Way* Part 3)

Lester: *When I try to explain an experience to you, it's like trying to tell you how to fly a plane, or even drive a car. I just say put the key in, shift to drive, step on the gas, and you're off.*

When you want to go right, you turn the wheel right. When you want to go left, you turn left. Could you learn to drive that way? You know everything you need to know to drive. Could you drive? No, you need experience.

With flying a plane, it's even more so. I tell you how to fly a plane. You go up, come down fast. Experience is throwing you on a bicycle. I can tell your intellect how to ride a bicycle. But you won't know how to do it until you experience it.

When you experience it, you cannot intellectually transfer an experience to another person. They have to experience it themselves. So this is the clear difference between experience and intellectual understanding.

Intellectual understanding will not give you the ability to experience. It can guide you towards experience, but it will not give you an experience. Because experience is not in the intellect. Thinking is not experiencing.

Wind: Like learning to ride a bike, just go and operate. Fall a few times, and you'll learn.

===== Page 317 =====

317

Lester: **But you can see, our method is actually to release the drives of the intellect. **Don't try to develop your intellect. This way, you are developing your enemy, developing what binds you.** **

Wind: When your "intellectual understanding" of the Release Method increases, you know you're on the wrong path. The better you release, the less intellectual understanding you have.

You know it's a feeling. You know it can be released. You know what release is. You know that after release, the intellect quiets down. You have all those experiences.

Lester: *Yes, you release your craving and aversion for the world, little by little. But you need a big gulp, not these little sips.*

So you use what you are doing to release. Understand, the only effort you need is to get rid of your effort. That's what you do in the world. You use your effort to get rid of your effort. But in your being, no effort is needed. Things materialize and dematerialize instantly.

However, you try to figure it out with your intellect. You can't do it. Because your intellect, your intelligence, is the obstacle. It's an accumulation of limiting concepts. So you cannot figure it out in your intellect. **You can become your being. You are your being right now. **

You don't have to become a limited chassis. And that's what you release in your work and daily life. You release all craving and aversion, get rid of all emotions associated with you. Did I answer your question?

===== Page 318 =====

318

Student: *Yes, I think I'm not trying to figure it out, but I can say I can skip parts. You answered my question.*

Lester: **You cannot figure it out. **

Wind: Note: **you cannot figure it out. ** The right effort is still necessary. Actually, keeping it simple and doing it is still important. Let me talk about the inertia I also had. Before, when I experienced release, I would subconsciously summarize it. **Never summarize. An intellectual summary will lead you astray for a long time.**

If you release well, just continue releasing. **Upon realization, you go astray.**

Someone once told me: **"As soon as you have a realization, you go astray."** This sentence helped me a lot later in my release.

Record gains. Don't record the intellect's understanding of the method. Because those understandings are really limiting. On the method page, you only need to put the Six Steps.

After I continuously released and reached Samadhi, looking back at my previous weird understandings, I felt very stupid.

I discovered long ago that communication doesn't help me. Communication is everyone talking about their problems, then mutually认同 (identifying with) each other's limiting beliefs. So most communication is unhelpful.

Communication between practitioners is just sending each other intellectual understandings, mutually misleading.

===== Page 319 =====

319

Just send the method. Just send the master's teachings directly.

I used to have a good Theravada group, a Vipassana group. Usually, everyone was quiet. Sometimes someone would post a passage of scripture, without adding their own commentary.

Later, more people joined, and they started discussing experiences. The group became useless. **Experiences processed by the intellect do not help people. They only mislead people.**

===== Page 320 =====

320

天成: You said before that there are more female masters than male masters. Is that so?

Wind: The difference is not significant. And masters have no gender.

天成: Because female masters are rarely seen, it seems like women have difficulty attaining enlightenment.

Wind: Female masters don't have the same acceptance in society as male masters. So they choose to live in seclusion. When the collective consciousness reaches gender equality, female masters will emerge.

天成: Actually, are women more likely to attain enlightenment than men? Because women are more感性 (emotional/sensitive).

Wind: Men and women each have their advantages. **Women's advantage is in the beginning, because they operate through feeling. Men's advantage lies in a more active intellectual center. So their willpower to reach the finish line is stronger.**

天成: Intellectual center, what is that?

Wind: The eyebrow center.

∞ Appendix VII

Men and women each have their advantages in release. Only after balancing these characteristics can one reach the finish line.

2021.1.3

===== Page 321 =====

321

天成: The third eye?

Wind: Mm. Men usually have a stronger desire to find answers. Women often stop at happiness.

天成: So, with what advantage do women reach the finish line?

Wind: But most men don't even start. They just engage in mental activities. **Women move faster, but they easily get stuck in happiness.** Overcoming this, balancing the characteristics, leads to the finish line.

Men overcoming their thinking inertia and overcoming their sexual desires is also a balancing of characteristics.

Both genders have advantages. But ultimately, **you need balance.**

天成: Among the 30 masters in the world today, how many are female masters?

Wind: I won't say. And it's meaningless anyway. If I create a female body tomorrow, I am a female master. The body is just an image that can be transformed.

===== Page 322 =====

322

∞ Appendix VIII

Wind: Let's join hands to present the original release process purely before everyone.

[2020.10.21 Spread the original Release Method without forcing, but do not use it to charge money.]

Wind: I spent four years searching for materials, and also releasing. Later, I went abroad and was exposed to Lester's later audios and the 1992 course. Then I understood a concise, complete map. It is very clear, concise, powerful. It is a complete map towards freedom.

Especially Lester's later audio explanations of the Release Method. After learning the release process, everyone can focus on the *The Way* series. Those are Lester's direct teachings. They will clarify many issues and also provide great encouragement.

Everyone can spread the original release as much as possible without forcing. **But do not charge a single cent for it.**

===== Page 323 =====

323

[2020.10.23 Only by keeping dissemination free can the purity of the Release Method be maintained.]

Wind: Today, when I guided that group member, because she hadn't experienced releasing emotions, I also started with the three questions for releasing emotions. Then I let her go deeper. If someone hasn't experienced releasing emotions, following the course order, they will also learn quickly.

Lester mentioned that if you don't want freedom strongly enough, you will be pulled back by this world. The only reason for not succeeding is not wanting it enough.

So, even with the method, I still don't think most people can be free. But at least provide the tool to people, so that those who need help can receive help.

But during my release, I had a strong intuition: **any form of charging will damage the presentation of this original method.** So, I hope that when disseminating this method, you do not use it to charge a single cent.

Most importantly, you must achieve it yourself first before you can teach others. **If you cannot achieve abundance yourself, cannot achieve everything you want by releasing, then you cannot teach others either.** You will inevitably modify and add some limiting beliefs.

If you cannot run an organization solely by releasing, but instead rely on charging money, you cannot maintain purity.

===== Page 324 =====

324

[2020.10.30 Wind: I hope the Release Method remains free.]

Netizen: What do you think about charging for sharing this?

Wind: My personal hope is to keep it free. But it's up to you.

Because these things have been restored thanks to the selfless contributions of many people. I only did some of the work.

I hope it remains free for two reasons. One: there are already enough Release Method organizations nowadays, and they are not about awakening. I see that being free can ensure its purity. The second reason is for yourself: charging will actually hinder your growth. That's my view. But they are not强制 (compulsory). You can still choose to do what you want. (laughs)

Finally, release continuously. Implement the Six Steps.

Netizen: Were Lester's teachings charged or free when he was alive?

Wind: He was free initially. Later, not many people came to listen. Those who listened didn't use it. Later, he started charging.

Netizen: Mm.

===== Page 325 =====

325

Netizen: I don't want to use the Release Method to make money now. I will use it to achieve freedom. Before, I did think about making money by teaching the Release Method. Later, I

thought, *Get everything by releasing only*. So, I can get money directly by releasing. Why work so hard?

Wind: By using the Release Method to release, you can get more money. You can also get things infinitely better than money. Yeah, why try the struggling way? (laughs)

Netizen: Right.

Wind: Releasing directly is the smart way.

Netizen: So now I kind of don't feel like sharing the Release Method. I just want to release directly, to achieve freedom. But if someone wants to learn, I think I would still share, to the best of my ability.

Wind: Mm, try to focus on your own release first. **Before courageousness, sharing involves wanting control and approval.**

Netizen: Yes, I feel it clearly.

∞ **Appendix IX**

After improving yourself, don't forget to help others, to promote your own further release.

2020.11.26

===== Page 326 =====

326

Wind: Courageousness is 50% selfish, 50% selfless. After that, you can decide to help others. This will promote your own release. If, at that time, you still focus on your self-consciousness, you will stop releasing. These are all explained in Lester's videos. But currently, you should focus on your own release.

Netizen: Focus on your self-consciousness, what does that mean?

(Wind posted an explanation from videos 3&4 of the Lester 100th Anniversary celebration, text content as follows)

Lester: *The freer you become, the more you want to give. You must start giving. You should want to help anyone. Actually, if you make this the meaning of your life, you start walking this path.*

You have to become "Jesus Christ." If he were here, what would he do? Start a company, set up a religious industry, make money? His only interest was helping people.

I think most of us who complete the course realize that making the world a better place is the thing. Then they start enjoying their lives.

Ask Mike (a student using the Release Method). He'll tell you. Mike stopped. When he was up there (referring to entering a high state of release), he had those things. Then he found he needed to keep releasing. Remember you told me, right? But you stopped. You reached a high point. You just need to continue, and you'll reach the place where you can create things instantly with a thought.

===== Page 327 =====

327

When I first met Mike, he had difficulty even buying a few cups of coffee. For a while, his mind was full of negative thoughts. Then, one day, he started setting goals (Lester narrates Mike's transition, landing a role in a movie). His next goal was a six-figure income. And he achieved it simply and beautifully.

Then he started going to extremes – buying houses, sports cars, etc... He actually had the answer: needed continuity (release). Later, when we met again, I said, Mike, shouldn't you start helping others? That way, you can go further. He said no, and then he got stuck.

***He had his material playground. But you cannot stay in it forever. You either go up or down. That's the lesson Mike taught himself. Cannot stop, (should) release continuously.**
*

Mike, if you had continued, you wouldn't be in this state. I mean, (you could reach) the state where you can dematerialize and rematerialize the body, instantly create anything, with just an effortless thought.

Yiman's note: Lester also spoke with Mike in *Goals and Winning*, reminding him not to stop releasing.

Previously, Mike had released for an important role in a Broadway movie. Later, he set goals to make movies in Hollywood and to have a six-figure savings. After achieving these goals, he became addicted to fame and material things, and

===== Page 328 =====

328

stopped releasing. Lester said that at that time, he was releasing better than other graduates. He should have continued releasing, striding forward, but Mike stopped releasing.

Lester said to Mike: *"Anyway, you stopped. That's it. Look at the Six Steps. There is no stop in the Six Steps. Don't let anything stop you. You just need to keep moving forward. In the period after talking with me, you could have been completely free in about a month. But you stopped. You wanted everything in this world, forgetting that the inner happiness is so wonderful, not the things in this world."*

In Mike's case, there are two very important points:

First: **No matter how good a state you reach through release, if you haven't reached the finish line, don't stop. Because if you don't advance, you retreat.**

Second: **After improving yourself, don't forget to help others.** In the book *The Ultimate Freedom Path*, Lester also said: *"As consciousness expands, our love also increases automatically. By helping others, we help ourselves achieve our goal and gain further growth. Only with a loving attitude, with compassion, with oneness with everyone, wishing others to know what we know, can we move towards enlightenment."*

In the book *Conversations with Yogananda*, it also says: *"He (meaning Yogananda) once told me that a soul must liberate six other souls to attain liberation. I think God does not want us to seek Him only for ourselves. God also does not want us to merge with the Infinite without having helped others."*

===== Page 329 =====

329

Helping others is helping oneself. Wind also encountered a situation similar to Mike's. He achieved self-help and a breakthrough in release while helping others.

Wind: Two years ago, I released continuously once for a week. At that time, the agflap within the intellect was mostly cleared. Then I was in a very comfortable state, and the world around me showed unprecedented harmony.

Next, for a full six months, I didn't release even once. Then those agflap came back. I even forgot how to release emotions and desires. I was continuously stuck. That's why I joined the group to communicate.

Later, I found that people in the group seemed unaware of Lester's later audios and the original version of the Release Method. So I translated *The Way* and two parts of the '92 course.

During the translation process, I also reviewed it myself, remembering the key points. So I started releasing continuously again, remembering the lesson from last time, and just went forward all at once.

Before you reach the finish line, you absolutely must not stop.

Because once you stop moving forward, you are moving backward.

After I started sharing, for some reason, my releasing also increased. Every time after I finished translating or sharing, I had more motivation to release. I truly experienced what Lester said: **helping others is helping oneself.**

===== Page 330 =====

330

By helping others, we help ourselves.

Lester: *There's no need to deliberately look for people to help. They will come into our lives naturally. Helping those who sincerely seek guidance is an obligation. Remember, you are me.*

Interestingly, we start to live more expanded, think less about our ego, and think more about others. Actually, we are helping ourselves.

*But worldly people don't think so. They might interpret it as us helping others. But besides ourselves, no one needs help. We ourselves are the biggest beneficiaries. **By helping others, we help ourselves achieve our goal.** *

Help those in need. Make others happier. This doesn't mean giving up our own growth. We must never stop growing. By helping others, we allow ourselves to gain further growth.

The best thing we can do for others is to help them help themselves.

You can help others only when you have corrected yourself. *I say it again: if you cannot help yourself, don't try to help others. But try to help others, because that will help you help yourself.*

—The Ultimate Freedom Path, Chapter 19: How to Help Others

===== Page 336 =====

336

Keep It Simple

Implement the Six Steps

Walk to the Finish Line

——Wind

Releasing -- Letting Go (another name for 'forgiveness' and 'love')
The Sedona Method (Hale Dwoskin -- Lester Levenson) : Cleanup Procedure
From page 191 in the book 'Sedona Method' by Hale Dwoskin and Lester Levenson

Hale Dwoskin (student of Lester Levenson), in an audio recording, has said that "The Cleanup Questions (Sedona Method)" is what he applied before going to present a seminar or when being with challenging people.

Hale Dwoskin in the book Sedona Method, page 188:

"

While I (Hale Dwoskin) was growing up—partially due to my relationship with my mother—I went from being a sensitive, tuned-in young child to a teenager very out of touch with my emotions. **My mother was in psychoanalysis for over 10 years**, and she always used to bring home her latest insights, which **she would use to try to fix me**.

In order to opt out of this way of relating, I trained myself over time not to be in touch with my feelings. Using **the Sedona Method's Cleanup Procedure**, as I released on my mother, I felt as though a wall had melted in my heart, allowing a warm, loving energy to flow throughout my whole body. Ever since then, I've been able to feel and know my feelings fully. My relationship with my mother now, as I write this book, is excellent. **We both use the Sedona Method, and it has helped us to become friends as opposed to estranged mother and son.**

"

You can do the Cleanup Procedure in the car. You can do it walking down the street. You can do it between phone calls at the office. You can do it sitting quietly by yourself. You can do it while you work out at the gym. You can use it in any situation where there is human interaction that you'd like to feel better about.

Here's how you can do the cleanup procedure.

The Sedona Method : Cleanup Procedure

The Cleanup Procedure is composed of three groups of questions, each focusing on a separate want: first control, then approval, and finally security/survival. Follow these basic steps and guidelines as you work:

1. Begin by visualizing the face of the person you have chosen to release about.
(Remember, this may also be an auditory or kinesthetic experience for you.)
2. Then, ask yourself one cleanup question at a time and allow your underlying wants to surface. Often, the first question in each set will be enough to cause you spontaneously to let go of the want you are focusing on at that moment. Welcome the want fully or let it go.
3. Start with the set of cleanup questions about control, and stay with that set of questions until you feel that you can “grant that person the right to be” the way he or she is. Most times, completely letting go is just a decision. If you are open to it, it's possible to reach this point very quickly, but feel free to take all the time you need.
4. Repeatedly ask the first two cleanup questions in each subsequent set, and keep releasing whatever is stirred up until you can honestly answer “yes” to the third question. Being honest produces better results. The third question in each set is designed to help you see if you are fully released on that particular want about that individual.
5. Do the same thing with each set of cleanup questions in order. You will know that you're fully released on a person when you can see his or her face and have only acceptance/love for him or her.

The Sedona Method: Cleanup Questions

The questions in **bold type** are the standard cleanup questions. The questions in *italics* are suggestions to facilitate letting go of each want. Feel free to release the wants without the use of any additional questions, or to come up with questions of your own.

Step 1: wanting to Control

1. **Did this person try to control you? (Or did it feel that way?)**

Pause to allow for spontaneous releases, or ask one of the following questions.

- *If so, could you let go now of wanting to control them back?*
- *If so, could you let go of resisting them?*
- *If so, would you like to change that?*

2. Did you try to control this person? (Or did it feel that way?)

Pause to allow for spontaneous releases, or ask the following questions.

- *If so, could you let go now of wanting to control them?*
- *If so, would you like to change that?*

3. Do you now grant this person the right to be as this person is?

Remember that the third question is simply a decision.

Repeat the three control questions above until you grant this person the right to be as this person is.

Step 2: wanting Approval

1. Did you dislike or disapprove of anything in this person? (Or did it feel that way?)

Pause to allow for spontaneous releases, or ask the following questions.

- *Could you let go, just for now, of your dislike or disapproval for this person?*
- *If so, would you like to change that?*

2. Did this person dislike or disapprove of anything in you? (Or did it feel that way?)

Pause to allow for spontaneous releases, or ask the following questions.

- *Could you let go of wanting their approval?*
- *If so, would you like to change that?*

3. Do you have only love/acceptance feelings for this person?

Remember, the third question is just a decision.

Repeat the three approval questions above until you feel only love/acceptance.

Step 3: wanting Security/Survival

1. Did this person challenge, oppose, or threaten you? (Or did it feel that way?)

Pause to allow for spontaneous releases, or ask one of the following questions.

- *Could you let go of wanting to challenge, oppose, or threaten him/her back?*
- *Could you let go of wanting security with this person?*
- *If so, would you like to change that?*

2. Did you challenge, oppose, or threaten this person? (Or did it feel that way?)

Pause to allow for spontaneous releases, or ask one of the following questions.

- *Could you let go of wanting to challenge, oppose, or threaten this person?*
- *Could you let go of wanting to protect yourself in this way?*
- *If so, would you like to change that?*

3. Do you have only a feeling of well-being, safety, and trust with this person?

Remember, the third question is just a decision.

Repeat the three security questions above until you have only a feeling of well-being, safety, and trust with the person you're releasing about.

When you've finished Steps 1 to 3, visualize the face of the person you are working on again (or hear them, or feel them) and allow yourself to bask in your feeling of acceptance/love for him or her. If there are any other feelings than love/acceptance, go back to the cleanup questions.

– Hale Dwoskin, Student of Lester Levenson

(from the book 'Sedona Method' page 191)

END of The Sedona Method: Cleanup Questions (Cleanup Procedure)